

THE CHRISTIAN REMEMBRANCER;

OR, THE Churchman's BIBLICAL, ECCLESIASTICAL, AND LITERARY MISCELLANY.

No. 45.

SEPTEMBER, 1822.

[No. 9, Vol. IV.]

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THE
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SEPTEMBER, 1822.

[VOL. IV.

RELIGION AND MORALS.

SERMON ON ENTICEMENT
TO SIN.

PROVERBS i. 10.

My son, if sinners entice thee, consent thou not.

THE concentrated lessons of wisdom, virtue, and piety, which are delivered to us in the book of Proverbs, are introduced in the first chapter by some general directions, which facilitate the practice of particular duties. The admirable judgment of king Solomon is manifested by the adoption of this plan. For an unconnected, and uncombined mass of special instructions, however useful to those who are acquainted with the outline of their duty, may produce in the first instance little or no effect, if they are addressed without preface to the clouded understandings, and frail inclinations of men. But Solomon's opening chapters, and more especially his first, contain a valuable summary of all that is to follow: the foundations of duty are laid solidly and deeply, and it is in the power of every one by whom those foundations are not neglected, to erect a corresponding superstructure. All the pithy maxims which we gather from the middle of this good book, all the directions which are to assist us in the regulation of our hearts, in the due employment of our time, in the correction of our tempers, in the government of our

tongues, in our common intercourse with our friends, and our more extensive intercourse with our fellow creatures, all these will be vain if we attempt to obey them one by one without systematic endeavours, or general plans of conduct. But at the same time they will be eminently useful, if we attend to the opening admonitions of the wise man, and by a persevering compliance with his first commands, enter upon the straight road which leadeth to eternal life.

After a brief explanation of the nature and advantages of a proverb, the first sentence uttered by king Solomon is this, *The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction.* And the second is like unto it in weight and truth; *My son, hear the instruction of thy father, and forsake not the law of thy mother, for they shall be an ornament of grace unto thy head, and chains about thy neck.* The fear of the Lord, and obedience to parents are followed in the next verse by the words of my text, *My son, if sinners entice thee, consent thou not.* Here therefore we have the three first, and most general precepts of Solomon; and they prove that we are not left in this book to the guidance of particular lessons, but that solid foundations for universal uprightness and holiness are laid in the very outset of the work. Let modern teachers instruct after the

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pattern of the king of Judah, let modern hearers listen obediently to his inspired requisitions, let the fear of the Lord, and obedience to parents, and a constant refusal to follow the sinners that entice us, be duly pressed on the one hand, and duly observed on the other, and the effects will soon be visible in the general improvement of our morals, in the fervour, in the universality, and in the sobriety of our faith.

Our particular attention shall be turned for the present to the last of Solomon's three great principles; we will consider the nature of temptation in general; the means of avoiding, or of overcoming it, which are described in the verses that follow my text; and the necessity and certainty of still greater assistance than any that Solomon has pointed out.

The passage contained between the 10th and 20th verses of the chapter, describes a temptation or incitement to one particular species of crime, viz. to robbery and murder. *They say, come with us, let us lurk privily for the innocent without a cause, let us swallow them up alive as the grave, and whole as those that go down into the pit. We shall find all precious substance, we shall fill our houses with spoil. Cast in thy lot among us, let us all have one purse.* These words are supposed to be spoken by such as entice you to sin. A particular evil action is selected for an example, and the motives by which men are induced to commit it, are briefly and plainly set forth. In the first place, the action is represented as very easy; no resistance is dreaded from those whom the robbers are about to injure; they pretend that they can swallow the prey alive as the grave; and whole as those that go down into the pit. And this circumstance occurs on most occasions, when we are tempted either by Satan, by our fellow creatures, or by ourselves. The facility with which a wicked act may be com-

mitted, the ease with which detection may be rendered difficult, if not impossible, suggests itself to all our hearts when we are inclined to sin. But what does that half of the suggestion which is true, (for the latter half, viz. that we shall easily contrive to escape detection, is among the greatest of the impositions which are practised upon us by Satan) what does the true half really teach? Will any wise man venture to affirm, that the facility with which an action may be performed is a guarantee of its honesty or its worth? What valuable thing do we enjoy that can be procured or retained with ease?—The first circumstance therefore which attends a wicked action is one against which the prudent should be ever on their guard. When you feel, in the outset at least of your career, that one course of behaviour is much easier than another, suspect that it will lead you to an unhallowed goal. You are not born to uninterrupted gratification; there is much apparently innocent pleasure from which we must abstain; there are many trying vexations which we must voluntarily undergo; they may be avoided, as the tempter tells us, easily, by sin; our faults may be concealed by deceit and lies, our appetites may be indulged by neglecting the claims of benevolence, or in a more envenomed course of guilt we may lay wait for blood, and destroy those who would lead to our exposure and punishment, as completely and as rapidly as the grave. But there is nought in these enticing words to which if you are prudent, you will consent. It is only the first step in sin which is easy; those that enter far within its courts will find that the road is set with thorns.

The next argument by which the tempter assails our innocence and scruples, and it is one which he uses with far greater effect, is the pleasure and enjoyment which sin will procure. *We shall find all pre-*

cious substance, we shall fill our houses with spoil. Cast in thy lot among us; let us all have one purse. Following up the example of a temptation to plunder or dishonesty, the tempters in these words set before us the rewards of iniquity. In the first place the act was easily done; in the second, it will lead to very desirable consequences. The object of our search will, as it is pretended, be accomplished. If we seek unlawful gain, it shall be obtained in full measure; others, we shall be told, have succeeded in the same pursuit; and we shall all have one purse. If on the other hand you seek to gratify your malice and revenge; you will be told, in the hour of temptation, that this can be speedily effected, and that when your enemy is ruined by your interposition you will gaze upon his sufferings with delight. It is the same with an undue desire of aggrandisement. We fancy that such a pursuit may be successfully managed by sacrificing family, friends, and country to our ambition. *We shall find all precious substance; we shall fill our houses with spoil.* These words are sounding incessantly in the ears of the turbulent and factious, and there is nothing from which they shrink in order to bring these words to bear. In short, every irregular and inordinate appetite holds out the prospect of its peculiar gratification; and by means of that prospect seduces us to transgress. There is no absurdity, to which men are not willing to give credit when temptation is upon them, and promises to grant what they desire. The most improbable expectations of successful guilt are entertained with as great confidence as the sober promises of virtue. We persuade ourselves that the common order of events will be suspended that we may reap the fruits of our disobedience to God. We are told that honour, wealth, and comfort, and sometimes even that a peaceful and quiet conscience

may be enjoyed, after we cease to have the smallest right to any one of them. An alliance is formed between the tempter and our own passions; we are thus lulled into a dangerous, and often a fatal security; the wicked say, come with us, cast in thy lot among us, *let us lay waste for pleasure, and lurk privily for reward.*

My son, walk not thou with them, refrain thy foot from their path. For their feet run to evil, and make haste to shed blood. Surely in vain the net is spread in the sight of any bird. The meaning of the last sentence is fully explained by the verses which precede and follow it. Having warned his son not to walk in the path of the wicked, in the path which had been described above as so pleasant and profitable, Solomon gives a reason for this salutary advice, viz. that the description is false; that it is spread like a net for the purpose of catching the unwary; that it will destroy the soul, as the fowler destroys his prey; that no time should be lost in pointing out the snare; that the real nature and consequences of sinful gratification should be explained to the inexperienced youth, to guard him from that pit whence it is so difficult to return.

This explanation of the words is confirmed by the conclusion of the whole passage. *They lay wait for their own blood; they lurk privily for their own lives. So are the ways of every one that is greedy of gain, which taketh away the life of the owners thereof.* Dwelling still upon that particular branch of temptation which leads some wretched individuals to rapine and murder, the wise man points out the insuperable distance of the reward which was promised from the reward which was obtained. The enticers had said, "we will lay wait for innocent lives, we shall find precious substance, we will fill our houses with spoil." But experience speaks a different language, and tells

them that they lay wait for their own destruction, and seek privily for their eternal ruin. Thus did Solomon attempt to lay the net before his son; thus is it laid in his writings before all our eyes. He points out the snares which sin spreads for the soul. The delusive hopes which the tempter encourages, are contrasted with the lasting misery to which his counsels lead. We are reminded that even a simple and silly bird, would not under these circumstances rush into the net; that we are forfeiting all claims to the title of rational creatures, if we prove ourselves inferior to those who are less excellent in their nature, if we rush with open eyes into the toils of sin, and believe that there is substance, where there is proved to be nothing but a shade.

We are warned, therefore, to consider for our own parts, and to point out to others whom we may be able to influence, the deceitfulness of every expectation by which we are enticed to sin. It will be too late to do this when the temptation has arrived: for in that hour the bird is no longer in possession of his sight, and though the net be visible to every other eye, he is prepared to deny its existence, and to risk his life upon the fact. But our acquaintance with the snares of guilt and sin, our conviction of their reality, of the slavery to which they necessarily lead, and of the consequent advantages of keeping far from them, must be formed in our days of comparative innocence, in our seasons of solemn and serious reflection, in our meditations upon the promises and precepts of God, and on the course into which we shall be hurried if we follow the corrupt propensities of our hearts.

When we first offend on trifling subjects we should inquire whether on that occasion the tempter's promise was made good. Are the heedlessness, and inattention, and petty

perverseness of our infancies, attended with any of the recompences which a wise man can covet? Our childish gratifications are eagerly pursued, and dearly purchased, and they should enable us to discern the net which is stretched out for our ruin. If every one who has not yet deserted the line of duty, would reflect upon what he witnesses in the fate of those that have; if every one who has stepped aside from the narrow path, but subsequently returned, would remember what he suffered at the period of his deviation, we might all be able to form a sufficiently accurate estimate of the wages and effect of sin. Do not the innocent who behold without participating in iniquity, and the person of doubtful character who has occasionally transgressed, and the confirmed and open offender who daily breaks his God's law, do not all these concur, when they reflect and tell the truth, in admitting that the sinner "lays wait for his own blood, and lurks privily for his own life?" The upright can hardly be supposed to hesitate in answering this question—for he has but to compare the reflections of his own heart, the peace and serenity which he always enjoys, the grateful recollections upon which he so frequently dwells, and the pleasing prospects to which he looks forward with delight, he has but to compare these with what he sees and hears of the wicked, to satisfy himself that their situations are as different as light and darkness. The character with which unhappily we more frequently meet, the person who has on some occasions grievously transgressed, but is not living in a state of confirmed impiety and impenitence, can speak yet more confidently concerning the rewards of sin; he is not compelled to have recourse to observation or hearsay; but his heart knoweth its own bitterness; and he cannot obliterate the remembrance of his transgressions.

Did they procure the expected and desired gratification? Did they afford him one instant of real enjoyment? Is there any thing they bestowed to which he can look back with satisfaction? The sinners who enticed him to cast in his lot with them, in one instance kept their word—for they had all one purse—one and the same restless and unsatisfied condition; one and the same inability to return, and unwillingness to advance; one and the same guilty conscience, announcing God's wrath, and man's ultimate contempt, and proving that they have lurked privily for their own lives. The notorious profligate, whenever he permits himself to pause, will be found in a still less equivocal situation. He has tried all the offers and promises of sin; and found them all equally worthless. "As are the ways of every one that is greedy of gain, and taketh away the life of the owners thereof," so are the lives of every obstinate offender, so shall our lives be if we are numbered among the transgressors. "Our feet will run to evil; and our hands will make haste to shed blood:" we shall endanger and finally destroy our own souls; even in this life we shall be tormented with the stings of intolerable despair; we shall ultimately desire to renounce our allegiance to God; but shall find that no such power has been committed to our hands.

My son, walk not thou in this way—Consider the testimony which all classes unite to bear, and let the net of the tempter be perceived and shunned. Do not deceive yourselves into an opinion that you have no difficulties to encounter. Look to the world around you, and to the world within your bosom, and learn that you will infallibly be enticed by sin. The danger will not be diminished by denying its existence; but it may be resisted and overcome by timely precaution and prudence. Make yourselves, therefore, familiarly acquainted with the arts and

deceit of your great spiritual foe. There will be but little chance of succeeding in the Christian contest, if you are not aware of the guile which you will be called upon to encounter. If the net be drawn silently and secretly around you, it will not be drawn in vain. But if early instruction and your own maturer observation make you acquainted with the real situation of men upon earth, if you remember the conditions of your baptismal covenant, and the necessity of striving earnestly and constantly to observe them, these thoughts may give you an insight into the wiles of Satan; may furnish you with a ready answer to his insidious suggestions; may preserve you, as far as preservation can result from our own efforts; may enable you to comply with the weighty injunctions, which are contained in the proverbs of Solomon, and to which the practice we have been considering is an indispensable prelude.

But in enforcing the advantages and the necessity of reflecting upon temptation, upon the delusive promises of sin, and upon the mode in which that delusion may be dissipated, do not let me be supposed to mean that we are sufficient to do this of ourselves, or that the best and most wary man on earth can escape from the net by the mere exertion of sagacity and forbearance. "Lead us not into temptation, but deliver us from evil," is a petition which we should offer from the bottom of our hearts. Unassisted human nature we know from experience to be frail; and the aid of God's Spirit we know from Scripture to be vouchsafed to all who diligently seek and receive it. When we have profited to the utmost by the wise man's precept, when we have carefully surveyed the net which is spread for our destruction, and determined to avoid it with perseverance, we shall still find ourselves perpetually on the brink of being entangled in it, and shall have con-

stant cause to pray for the Comforter who abides with us for ever. We are bound not merely to watch; but to watch humbly. A proud reliance upon our own superiority to temptation, upon our knowledge of the deceitfulness of sin, upon our experience in the cunning of the wicked One, will subject us as quickly to his dominion, as the most absolute ignorance and darkness. If we really know our danger, we shall put ourselves under the guidance of Him who can alone protect us. Endeavouring to discharge all the particular duties of our station, and grounding that en-

deavour upon an earnest compliance with the more comprehensive injunctions to which your attention has been called, we shall pray that our faculties may be quickened to perceive, and our resolutions invigorated to avoid, the snares of the flesh and the devil. If we fail in the attempt there can be none to blame but ourselves, since God has promised to assist all that call upon him faithfully; if we succeed there will be none to praise but Him, who hath sent down his Son and his Spirit from Heaven, to redeem, to reconcile, and to sanctify a world of sinners.

M. C.

SCRIPTURE CRITICISM.

To the Editor of the Remembrancer.

SIR,

THE interpretation given by Pastorini (alias Walmsley) to the Prophecy of the Locusts in the Apocalypse, appearing to have attracted the attention of some of your correspondents, I beg leave to suggest what appears to me to be a very decisive refutation of it.

The Locusts, that is the Protestants, are, according to Pastorini, to infest the earth for 300 years, and he refers their commencement to the year 1525. Now the Prophetic year consists of 360 days, and Pastorini's own argument should have reminded him of this; for the five months are, according to the use he himself makes of them, months of 30 days; but 300 years of 360 days amount to 108,000 days; and from the last day of December in the year 1525, the latest day of the commencement of Protestantism according to this calculator, to the last day of December 1821, the number of days will be found to amount to 108,102; so that the period for the accomplishment of the Prophecy expired in

the course of last year: the 20th of September 1821, being the last of the 108,000 days.

The calculation is easily made by multiplying 296, the number of years from the last day of December 1525, to the last day of December 1821, by 365, and then adding the number of Leap years, and allowing for the 11 days omitted when our Calendar was reformed, and also for the intercalation omitted once in 400 years.

Pastorini's Prophecy has therefore expired.—But the evils which it has assisted in producing in this unhappy country, in which two editions (the 7th and 8th) of the book were published in the course of last year, still survive.

S. N.

P.S. I sent a letter to the *War-der*, a loyal Dublin newspaper, some months ago, containing the above statement. I have not the paper in which it appeared, and I believe I have given it something of a different form. The signature I used to it, was, I believe, *Chronologus*.

To the Editor of the Remembrancer.

SIR,

A CORRESPONDENT in your Number for July, proposes a question as to the proper interpretation of 1 Cor. xv. 36, 37. and very justly, as it appears to me, objects to the notion, that by the *death* of the seed, its *rotting*, and *corruption*, are meant as necessary to the production of the new plant. Indeed, we know, that such corruption is inconsistent with the principle of vegetation. But neither can I concur with your correspondent in his view of the Apostle's illustration, namely, that the death, to which the Apostle alludes, is the death or ripening of the seed.

St. Paul uses an obvious metaphor peculiarly suited to his argument, when he speaks of the death of the seed; meaning, in general terms, the burying of the seed in the earth, its being removed from sight, its being decomposed, *dissolved*: but not meaning to intimate, that as the human body is liable to corruption in the grave, so also is the seed. In the same sense, the parallel passage, John xii. 24. should be understood, a text, which is adverse to the construction of your correspondent Laicus.

Clemens Romanus seems to have interpreted the words of St. Paul in the way, which I propose, in a chapter of which I beg to subjoin the following literal translation. (Clem. ad Cor. Epist. c. 24.) And be it re-

membered, that St. Paul commends Clement as his fellow labourer, and one of those, "whose names are in the book of life." (Phil. iv. 3.)

"Let us consider, beloved, how the Lord continually sheweth to us the future resurrection, of which he hath made the Lord Jesus Christ the first fruits, having raised him from the dead. Let us behold, beloved, the resurrection, which taketh place at all times; day and night declare unto us the resurrection: the night betaketh itself to rest, the day ariseth, the day departeth, the night cometh on. Let us behold the fruits, in what manner the sowing of the grain is performed. The sower goeth forth, and casteth the seed upon the earth, and, the seed being cast, which falleth upon the earth naked and dry, it is *dissolved*: (*διαλύεται*,) then after its *dissolution* (*ἐκ τῆς διαλύσεως*,) the greatness of the providence of the Lord causeth its resurrection, (*ἀνίστησι αὐτὰ*,) and from one more increase and produce fruit."

The *dissolution* (*διαλύσις*) of Clement, corresponds with the *death* (*ἀποθάνει*,) of St. Paul. The passage of Clement may be regarded as a paraphrase of the text of St. Paul: and the pious fellow-labourer addressing the same Corinthian church will be deemed a sound commentator on the expressions, which are now under consideration.

I am, Sir,

Your's, &c.

CLER. GLOC.

BIBLICAL ILLUSTRATIONS.

(Continued.)

Cities destroyed by Divine Power.

Gen. xix. 25.

"And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground."

THE Gallas of Mocurra (an African

nation) have a tradition that a large city formerly occupied the place of the lake Ashangy (about three days journey in circumference), and that it was destroyed by God in anger, with his own hand.—*Pearce's Narrative. Salt's Travels.*

URIM AND THUMMIM.

Exod. xxviii. 30.

"And thou shalt put in the breast-plate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord; and Aaron shall bear the judgment of the children of Israel upon his breast before the Lord continually."

The breast-plate in which the mysterious stones of the Twelve Tribes were fixed, was called *Essen*, which in Greek signifies the Oracles. The Greeks also themselves called it the Oracle, from a conviction of its oracular powers.—*Joseph. Antiq. B. 3. C. 7. s. 5, and B. 3. C. 8. s. 9.*

Lucian mentions as an extraordinary appendage to the statue of Juno, in the great temple of Hierapolis, a jewel on her head, which they call the lamp, from its lustre; by night, he adds, it shines with such a splendour as to light the whole temple; though in the day time it is less bright, and has the appearance of a pale fire.—*Lucian de deâ Syria. 506.*

In the town of Cincinnati, on the banks of the Ohio, a few years ago, was found a singular relic of Antiquity, on the fall of a large portion of the bank of the river. It is a green stone, twelve inches in every diameter, divided into twelve sides, each side into twelve equal parts, and each part distinguished by characteristic engravings. What these engravings represented, none of my informers could describe. Some told me they were irregular etchings of which nothing could be made, and others affected to see in them the most scientific design, embracing a mystery, the clue of which it was impossible to find. The fate of this beautiful object so interesting to science and the history of former times, is not to be traced with the precision to be desired. It is said that a stranger, enamoured of its characters, procured and took it down the river, and it has since found its way to the federal city, and to the cabinet of arts in Philadelphia.—*Ashes Travels in N. America, vol. ii. p. 202.*

As the prophets of the Hebrews had oracular answers, so the Indian Magi, who are to invoke Yo, He, Wah, and mediate with the supreme holy fire that he may give rains, have a transparent stone of supposed great power, in assisting to bring down the rain when it is put in a bason of water; by a reputed divine virtue, impressed on one of the like sort in time of old which communicates it circularly. This stone would suffer a great decay, they assert, were it even to be seen by their own laity; but if by foreigners, it would be utterly despoiled of its divine communicative power. A Cheerake prophet had a carbuncle nearly as big as an egg, which they said he found where a great rattle snake lay dead, and that it sparkled with such surprising lustre, as to illuminate his dark winter house, like strong flashes of continued lightning, to the great terror of the weak, who durst not, upon any account, approach the dreadful fire-darting place, for fear of sudden death. When he died, it was buried with him according to custom, in the town house of Ty-māhse, under the great beloved cabin, which stood in the westernmost part of that old fabric, where they who will run the risk of searching, may luckily find it; but if any of that family detected them in disturbing the bones of their deceased relation, they would resent it as the basest piece of hostility.

Not long ago, at a friendly feast, or feast of love in Florida, during the time of a long continued drought, I earnestly importuned the old rain-maker, for a sight of the pretended divine stone, which he had assured me he was possessed of; but he would by no means gratify my request. He told me, as I was an infidel, literally, "one who shakes hands with the accursed spirit," and did not believe in its being endued with a divine power, the sight of it could no ways benefit me; and that as their old unerring tradition assured them it would suffer great

damage in case of compliance, he hoped I would kindly acquiesce; especially, as he imagined I believed that every nation of people had certain beloved things, which might be easily spoiled by being polluted.—*Adair*, p. 88.

The people of Manta, in S. America, paid particular attention to a certain precious stone, an emerald it was, and *reported* to be as large as an ostrich's egg. This jewel was always shewn publicly at their solemn feasts, and the Indians came from all parts about to see and adore it, and make offerings of other emeralds to it, for this the priests told them was the most acceptable of all they could make.—*Harris's Coll.* vol. i. p. 786.

BURNING BUSH.

Exod. iii. 2.

"And the Angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush; and he looked, and behold the bush burned with fire, and the bush was not consumed."

Dion Chrysostom mentions that the Persians relate a story concerning Zoroaster, whose love of wisdom and virtue leading him to a solitary life upon a mountain, he found it one day all in a flame, shining with celestial fire, from the midst of which he came without any harm, and instituted certain sacrifices to God, who, he declared had appeared to him.

Illustrations from Natural History.

CRANES AND STORKS.

Jeremiah viii. 7.

"Yea the stork in the heaven knoweth her appointed time."

The storks come here (Bagdad) about the middle of March in great abundance, and return again some time in July with their young which are hatched here. They make their nests on the tops of the highest buildings, such as the columns of the Mosques. About the middle of June they begin to teach their young to fly, the parents always attending, and about the end of the month they

begin to lengthen their flights, and are seen to go away in the morning early, and not return until evening, this they always perform in three or four squadrons or divisions, in a very regular manner. About the middle of July they all combine about two hours before sun-set, in three or four divisions. They then soar higher than usual, and make several circuits about the city and adjacent country. This they repeat daily, with such regularity and seeming obedience to their chief (who always is single and foremost) that it delights and surprises every beholder. At length the 25th of July arrived, the day on which they took their final departure for this year. Early in the morning they all collected and formed themselves into four divisions, and flew, or rather sailed, round the city, very leisurely and not very high, then continued hovering some time near together as if in consultation, and about eight in the morning they flew straight away very swiftly to the N.W.

The storks pay an annual visit to Turkey, they arrive in vast numbers about the middle of March, and always in the night. They arrange their progress very systematically. They send forward their scouts who make their appearance a day or two before the grand army, and then return to give in their report, after which the whole body advances, and on its passage leaves during the night its detachments to garrison the different towns and villages on their way. Early in October they take their departure in the same manner, so that no one can know from whence they come or whither they go. They are known in the night time to leave all the villages, and have been seen in the air like immense clouds. They leave none behind but those who from infirmity or accident are unable to fly. A person who, at the season of their departure, was in the habit of coming from the interior, told me, that on his journey the year preceding, he had seen thousands and hun-

dreds of thousands of them near the banks of a river, and that they annually assemble there, and when the general sees that his whole army is collected, he at a given moment sets them in motion, leaving a detachment no doubt to bring up the stragglers—P. 125. *Travels in Turkey, Italy, and Russia, by Thos. Macgill*, vid. p. 77.

On the way from Tenedos (towards the end of August or beginning of September,) we were amused by vast caravans or companies of cranes, passing high in the air from Thrace, to winter, as we supposed, in

Egypt. We admired the number and variety of their squadrons, their extent, orderly array, and apparently good discipline—*Chandler's Travels*, p. 21.

On the 9th of March, we saw a company of cranes returning from their winter quarters, flying in orderly array over Smyrna, northward. Another soon followed, and then many, some by day, when they are seen changing their figure and leader, some by moonlight, when they are heard high in air repeating their noisy signals.—*Chandler's Travels*, p. 81.

BALGUY'S ADVICE TO AN UNMARRIED LADY.

THE new edition of Dr. Balguy's works contains several pieces never before published. Among them is his Advice to an unmarried Lady, the principal part of which will be found in the following extract:—

First, then, if you would avoid misery, expect not to be happy.

This may seem a strange tale, but I am going to explain it. I only mean that you must not expect happiness pure and unalloyed. Think not that you are entering into a state of perpetual love, and joy, and peace. For no such state was ever found, or ever will be found on this side the grave. Even the Sparkler (in the Guardian) who was content to be easy here, and happy hereafter, expected a great deal too much. Care and anxiety in a thousand shapes are the lot of humanity; and you may as well suppose that marriage should cure you of the head-ache, as that it should free you from grief and uneasiness. Nay, be not discouraged, if I venture to foretell that it will produce new uneasiness, of various kinds, and will fill you with numberless fears and

disquiets, which in a single state might probably have been avoided.

Things are dealt out with so equal a hand, that whatever increases our joy, usually increases our sorrow too; and I fear we must not pretend that matrimony is any exception to this rule. (This, however, is no argument against it; otherwise one might wish to sleep their whole time, and so lose all the pleasure, as well as escape the pains of life.) All I insist on is only this, that you do not enter on your journey with too high an opinion of the road you are to travel; the dangers and difficulties you are likely to meet will be much less apt to discompose you, when you are prepared to meet them. Whereas, if you look for nothing but purling streams and flowery meadows, the very first appearance of rough ways and stormy weather will quite overpower your spirits, and you will be in danger of sinking under the disappointment.

2. Do not imagine that you are going to marry an angel.

That is, do not expect a man free from human infirmities. The best husbands in the world have their fits of folly, and obstinacy, and ill

humour. Absolute perfection is a visionary thing, to be found only in plays and romances, not in real life. And though men may hide their failings from the world, yet their own families are sure to know them, and to suffer from them. Be assured, therefore, that the man you marry will, in numberless instances, both think and talk, and act unreasonably. Impress this thought so fully in your mind, that you may rather wonder he errs so seldom, than lose your temper, because he errs at all. Consider the behaviour of those persons whom of all others in the world you love best. Their characters are amiable; their examples in a thousand particulars are worthy to be imitated; but have they no faults? are they never in the wrong? Have you found them on all occasions, under all circumstances, in perpetual serenity and good humour? Certainly not. Why then should you expect from a new relation greater degrees of wisdom and goodness than you have experienced in your old ones? Believe me as the world goes, a much less share than that will entitle a man to your indulgence and even your esteem. And perhaps in any case, but that of marriage, you yourself would think so: only you will say that the affection of a husband, if he be really sincere in it, will surely prevent him from behaving ill to his wife, whatever he may do to others. But what is that affection you expect from him? You have lived too long in the world, and seen too much of it to suppose that the raptures of a honey-moon should continue for life. The character of the lover must give place to that of the friend; and where is that friend to be found, who in no instance whatever would give you cause of complaint? Coolness and indifference from those you love would be sure to afford you uneasiness; and yet on the other hand too tender a regard would expose you to perpetual inconveniences and disappointments.

Judge, then, if it can be imagined that even the best of friends should at all times keep clear of both extremes; and love you neither more nor less than you yourself would choose. (I make no scruple to suppose that excess of affection would be a misfortune to you, because you have already experienced something like it; and I suppose you would esteem a want of affection a much greater.) Nothing I think has here been said of which you possibly need to be informed: but I judge it of the highest importance that you should reflect on it, and make the reflection habitual. By this means you will learn to bear with your husband's failings, and to be easy under such misfortunes, as it is impossible to prevent. When you hear him talk weakly, or see him act perversely, you will say to yourself, "I knew he was a man." When you find him resolved to follow his own whims, and regardless of the pressing remonstrances you make against them, you will still say "he is a man." Nay, when he is displeased without reason, and treats you with ill humour instead of tenderness and kindness; you will still satisfy yourself with this single reflection—All this is only a human infirmity; it is no more than was of course to be expected from every creature in the shape of a man.

3. Continue a good Protestant as long as you live.

This caution you may think unnecessary; but do you know what it is that distinguishes Popery from all other religions? Nothing so much as its pretences to infallibility. These pretences I hope you will never make; but always be ready to own that you may possibly err. Most people are willing enough to allow this in general, but yet they are quite sure of the contrary in all particular instances. But now I should think it no extravagant computation, if I were to suppose that between this time and the day of

your death you may fall into eighty or ninety mistakes : I say this on supposition that you have forty or forty-five years to live. Two mistakes in a year is the very least I can allow you. Now I have often observed in myself that I am most frequently mistaken in those cases, where I have been most positive : and I suspect it is the same with other people.

The first time, therefore, after your marriage that you are disposed to be very confident, I would recommend you to consider, whether the opinion you then entertain may not possibly be one of the two mistakes you are to commit next year ; and lest it should abate something of your confidence, not to be quite so sure as you otherwise would be. To deal plainly with you, you ought no more to think yourself an angel, than your husband. You are certainly liable to errors and failings as well as he, and as you know this to be true, you should be careful not to forget it. For pray consider, you will certainly allow me to suppose, that your husband is upon an equality with you in point of understanding : I ask no more :—if you grant me this, it is sufficient for my purpose. I say, then, that whenever you think him in the wrong, it is an even chance that you are in the wrong yourself : this you cannot deny, unless you maintain that he is more likely to err ; and how should that be if he has as much sense and as sound judgment as you have ? But if as I suppose, there be an even chance, see what follows, viz. that instead of making him the object of your displeasure, for shutting his eyes to reason, you will be uncertain whether you have not shut your own. There is indeed a fault either in your sight or his ; but what right have you to decide in your own favour ? If none, then I hope you are convinced that you ought to allow your husband to differ from you without any degree

of resentment or ill humour : that even, when you blame his conduct, you blame it with diffidence, and suspect that the fault is in yourself ; in short, that you will firmly believe one half of his failings to be purely imaginary, and one half of those he shall impute to you to be real.

4. Neither blame nor contradict before company.

For either you will convince your hearers that you are in the right or you will not. If you do, you expose your husband, if not you expose yourself. On the former supposition you pay dear for your victory, in the latter you have a shameful defeat. In general, I believe you will admit this rule to be reasonable ; but there are two particular cases which it may be needful to enlarge upon. For, first, you may inquire, whether I would dissuade you from contradicting in your own defence ? I mean when your husband has first contradicted you ? to which I answer without any doubt, “ Never defend yourself at all.” As soon as you discern that his sentiments differ from yours, either give up the point, or be silent without being sullen, or change the subject of discourse. I allow that you are in the right and he in the wrong : perhaps too it is of importance that you should convince him. But I must think that you judge very ill, if you attempt to convince him before witnesses. For not to mention how disagreeable, or how ridiculous such disputes must be in respect of your hearers ; what good end can you possibly propose by them ? You say, to convince. But pray do you find by experience that men are thus convinced ? Do they not pique themselves on supporting what they have once asserted, and think their honour concerned in maintaining it ? And will your husband be likely in such a disposition, to give up the point in question, and indulge you in a public triumph over his weakness ? This I think you will not say. But why should you

give up the point rather than he? And why may not you as well have the pleasure of a triumph? To the former question I answer, that if you avoid occasions of dispute more frequently than he, the reason is because you have more sense or temper. He is doubtless in this respect under the same obligation: but folly on his part makes your prudence the more necessary. To the latter question I reply, that there is no triumph at all where there is no victory; and no victory where there is no engagement. Now I do not advise you to fight first, and after some time to yield or fly; but to decline the combat entirely. And I must confess I shall ever think it the height of folly, for a woman to run the risk of quarrelling with her husband for no better reason than to gratify her vanity. Wonder not that I speak of quarrelling; for no one who begins a dispute can venture to prophesy how it will end. But you may inquire secondly, whether I would restrain you from contradicting in the presence of intimate friends, or children, or servants. I answer, "yet more in

their presence than in that of strangers; lest by imprudence your friends should cease to esteem, and your children and servants should begin to despise you." Disputes between married persons are daggers to those who love them; and I dare even appeal to yourself whether you was ever witness to any thing of this nature without feeling some degree of concern? Why then should you give pain to your friends?—To shew them truly that you are wiser than the man you have married. Alas! you may do this more effectually by allowing your discretion to get the better of your pride; and so leaving him in quiet and peaceable possession of all his mistakes. Such a conduct as this never fails to meet with the approbation of others; and is of all things most likely to endear you to him. But if you pursue the contrary method you will every day give pain both to them and him; and human nature must be different from what it is, before men can receive pain, without being offended, or be often offended, and yet continue to love.

ECCLESIASTICAL HISTORY.

Sketches of the Ecclesiastical History of Great Britain.

NO. IX.

FROM the death of Wilfred, in the year 709, to the desolation of the whole country by the Danes, there is little which deserves notice in the external history of the Church. Bede brings down his narrative to the year 731, and concludes by enumerating the dioceses into which England was divided, and the names of the Prelates in possession: Bertwald, Archbishop of Canterbury, died in the beginning of 731, and was succeeded by Tatwin, a native of Mercia, who received consecra-

tion from four Bishops of different Saxon nations, viz. the Bishops of London, Rochester, Lichfield, and Winchester. The Saxon territory was divided into seventeen dioceses. Kent contained Canterbury and Rochester. The whole of Essex was subject to the Bishop of London. The East Angles were divided into the dioceses of Dunwich and Elmham. Wessex contained Winchester and Sherborn, and Mercia was divided into the four dioceses of Lichfield, Lincoln, Hereford, and Worcester. Sussex was committed to the Bishops of Selsey. Northumberland comprized York, Lindisfarne, Hexham, and Candida

Casa. Wales and Cornwall were still in possession of the Britons, and there is no authentic history of their internal state or circumstances. Bede says that they were partly free, and partly tributary to the Saxons. The power of Northumberland was on the point of expiring. The Mercian Kings had obtained a paramount sovereignty over all the territory south of the Humber. And Offa, who succeeded shortly after (anno 757,) to their throne, extended but did not consolidate the dominions of his fathers.

His reign extended to the year 794, and was signalized by his victories over the West Saxons and the Welch, and by the alliance which he cultivated with the Emperor Charlemagne. The principal ecclesiastical transactions in which he engaged, were the foundation of the Abbey of St. Albans, and the erection of a new Archbishoprick in his Mercian territory. In the days of Theodore the metropolitan authority of Canterbury extended over the whole Saxon Heptarchy. But after his death, Northumberland seems to have returned to the jurisdiction of the Archbishop of York; and Offa, desirous of establishing the permanent independence of his kingdom, resolved that the Mercians should not continue subject to a Kentish Prelate. Accordingly he first confiscated the lands which the Archbishop of Canterbury possessed in Mercia, and shortly afterwards decreed that the authority of that see should be confined to Kent, Sussex, and Wessex. Lichfield was raised to an Archbishoprick, and all the Prelates between the Thames and the Humber were required to acknowledge its authority. King Offa was countenanced in this innovation by Adrian, the reigning Pope; and the Popish historians affirm that the measure was proposed and decided upon in a legatine council, and did not result from any temporal authority. In

support of this assertion reference is made to the ancient chroniclers and Church historians, and to an epistle from the Legates to Pope Adrian, which has been preserved by the *Centuriatores Magdeburgenses*, and printed in the collections of Spelman and Wilkins. The letter adverts to the journey, and favourable reception of the legates, to the councils at which they attended, the decrees which were passed, and the arguments by which those decrees were enforced. It assures the Pope that the English Kings and Prelates had promised the most scrupulous obedience to his laws. But it is signed by men who lived at different times, and by Bishops whose names and dioceses are alike unknown. It does not contain the most remote allusion to the new Archbishoprick of Leicester. It does not even name the places at which the councils were held. These important particulars are only to be gathered from *Chronicles* of a much later date, and it is impossible to believe that these Chronicles speak the truth, without admitting that the epistle is spurious. The Legates could not have omitted a circumstance of so much importance as the creation of a new metropolitan see by the authority of the Pope. The advocates of that authority may make their election between these conflicting witnessings; but they have no claim to the support of both. The reception of Legates, and the division of provinces cannot both be proved by this inconsistent evidence; and there are marks of fabrication and fraud upon the whole of it, which may perhaps suffice to disprove both the one and the other.

But it is not necessary to investigate the historical argument. Admit the whole for which the Papists contend, and it only amounts to this—Offa, a tyrannical yet able Prince, had profited so well by the precept and example of Charlemagne, that he perceived the advantage of

appealing to the Pope in a dispute with Archbishops and Bishops. Adrian likewise was aware of the ultimate effect of his interference, and knew that by complying with the King's wishes in the first instance, he should be able to dictate to him in the end. The Legates, therefore, were sent to England for the double purpose of supporting the King's measure, and strengthening the Pope's authority. Jaenbercht, Archbishop of Canterbury, was deprived of half his province in pursuance of this very honourable and Christian scheme.

The division displeased King Offa's clergy, and the first act of his successor restored Canterbury to its rights. Rome was again appealed to, and again consented and confirmed; and a correspondence is preserved between Kenulph, King of Mercia, and Pope Leo, in which his holiness affirms that *Adrian* was not to be blamed for his share in the division of the province, as he had been assured by King Offa that it was universally desired. He admits, however, that Adrian's confirmation was uncanonical, since it violated the privileges conferred upon Canterbury by Gregory the Great. The epistle concludes by reminding Kenulph that Offa had sworn to remit an annual sum of 365 marks to St. Peter, and that no more victories could be expected unless payment was promptly made. Leo appears to have been somewhat too intent upon his *marks*, and is accused in plain terms by the whole body of the English Bishops, of requiring the Archbishops to come to Rome for their palls, in order to extort simoniacal presents and bribes. Their resistance to the claim was not immediately successful, but ultimately the personal appearance of the Prelates was dispensed with, upon condition that their money should be laid at St. Peter's tomb.

The aggrandizement of the Mercians had now reached its term, and the men of Wessex, who had been

gradually rising in civilization and strength, reduced the Heptarchy to a single kingdom. This event was evidently connected with the state and progress of Christianity, and led to material changes in them. It is also a noted epoch in English history, and affords a convenient opportunity of adverting to the alteration which had gradually taken place between the landing of St. Austin in Kent, and the accession of King Egbert (in the year 800,) to the throne of England.

Two centuries had elapsed since the Gospel was first preached to the Saxons, and it is doubtful whether the change which had ensued was a change for the better or the worse. The converts of Austin, Paulinus, and Aidan were brave but cruel savages. The subjects of Egbert were corrupt and effeminate monks, or lawless and disobedient soldiers. In a large proportion of this melancholy change neither Christianity nor even Monks had any hand. The internal wars and divisions of the Heptarchy are sufficient to account for it; and those wars had reduced the nation to a state of the greatest exhaustion, and the King was still hated by his vanquished rivals and newly acquired vassals, when the Danes overrun and destroyed the kingdom. But Christianity might have been expected to counteract those evils, and it is desirable to consider why it failed to do so.

The conversion of the Saxons was not carried on after the apostolic or primitive manner. The first object of the missionaries was to gain the attention of Kings and Queens, and when these were persuaded or bribed to profess themselves Christians, courtiers and subjects followed their example in such numbers, that there was difficulty in baptizing them fast enough. The great majority of the converts knew just as much about the Gospel as the Mexicaus, who were christened by the followers of Cortes. The Saxons heard that

Christianity would confer important benefits, but little or nothing was understood of their real nature; and baptism was represented as the only indispensable condition for obtaining them.

This was the original stumbling-block, and the endeavours which were subsequently made to surmount or remove it, were rendered ineffectual by the absence of a parochial clergy. In the first instance the clergy were necessarily confined to the cathedral or mother churches in each kingdom or diocese, and consisted of the Bishop and his assistants. As converts and endowments increased, the dioceses ought to have been subdivided again and again, until a cathedral was erected in every considerable town, and the country portioned out among his priests by the direction of the Bishop. But instead of adopting this plan, the Prelates were generally desirous of retaining their original jurisdiction, and even of extending it when circumstances would permit. The tithes which were granted to the Church at a very early period, were not divided among a resident parochial clergy, but were paid to the Bishop, who seldom visited the remoter parts of his diocese, while that zeal and enthusiasm which should have been sent out into the mountains and forests, was cooped up in monasteries to prey upon itself and waste, and to cover the land in the next generation with sanctified receptacles of immorality and superstition.

The principal sources from which this information is derived, are, in addition to Bede's History, his Epistle to Egbert Bishop of York, the Penitentiary of the same Egbert, and his Dialogue on the duties of a Priest; the laws of Ina, King of Wessex; the letters of Boniface, Bishop of Mentz, to Ethelbald, King of Mercia, and Cuthbert, Archbishop of Canterbury, and the decrees of the councils of Calcuith and Cloveshoe. These are all con-

temporary authorities, and nothing can more clearly exhibit the weakness of human nature than their statements respecting the primitive Anglo-Saxon Church. Its doctrines wear a strange mixture of Christianity and superstition. The seven sacraments, transubstantiation, communion under one kind, the worship of images, and the prohibition of a general perusal of Scripture were unknown; purgatory, prayers to the Virgin, and the Saints, the celibacy of the Clergy, belief in the supernatural efficacy of relics, and in the merit of good works, were considered parts of true religion. The *Penitentiary* of Bishop Egbert acquaints us with the mode of expiating all imaginable and some unimaginable crimes. He recommends fasts of various lengths, and of greater or less strictness; and their duration and intensity might in every instance be diminished by receiving the holy communion, or paying a fine to the Church.

But monasteries were the great and fatal evil. In their original state they were sufficiently absurd and mischievous, and in their season of degeneracy, which soon arrived, they became a mass of corruption and impurity. Wilfrid, who introduced the Benedictine Order into England, died in the year 709. And it was within thirty years of the decease of this first patron of regular monastic institutions, that Bede wrote his epistle to Egbert. The letters of Boniface are dated in 745, not much later. Bede declares that many towns and villages of Northumberland had not been visited by a Bishop for several years, though tribute was received regularly from them all; he says that there are monasteries without number, useless both to God and man; depriving the king of the soldiers who might defend him against barbarians, and disgracing the monastic name by their luxury and vices. Some monasteries he also describes

as occupied entirely by laymen, who obtained grants of land from the king, filled the house with a swarm of monks, were elected by these monks to the office of abbot, and then bribed the Bishops to connive at the irregularity of their appointment. The same system was pursued by the wives of the courtiers in the foundation and government of nunneries; and the nuns themselves are described in no very flattering terms.

Boniface speaks in still stronger language. He was a native of England, and anxious to keep up an interest in the country of his birth. It is to this effect that he addresses one of her most powerful kings. "I am informed that your faith is pure, that in many respects you are obedient to the laws of righteousness, and that you give alms to the poor and indigent. But it is also said that you have never entered into the bands of lawful wedlock, nor have accustomed yourself to lead a life of innocence and chastity; on the contrary, that you have formed improper connexions with nuns and holy women, set apart and dedicated to God; that your subjects, corrupted by your example, have given themselves up to debauchery and vice. If such things continue, you must expect that as the Spaniards and Burgundians have been overrun and destroyed by foreign enemies, so the English, degenerating from their ancient courage and loyalty, as well as from their ancient faith, will become an easy prey to their invaders." This may be considered as the appeal of Boniface to the civil powers. To the ecclesiastical he speaks with equal plainness. His celebrated epistle to Cuthbert, Archbishop of Canterbury, is in every respect superior to the ordinary compositions of that age. It exhibits an intimate acquaintance with Scripture, and explains and enforces the pastoral duties in terms which would do credit to a more

enlightened period of the Church. But his picture of English manners is melancholy. "The goodness, and honour, and purity of your Church are become little better than a jest. There might be some alleviation of your disgrace if you could prevent those female pilgrimages to Rome, which commonly terminate in the ruin of the travellers; and by which Lombardy, France, and Gaul have been filled with English courtezans. The ornamented and fanciful style of dress which has been introduced by the device of Satan into monasteries, is a symptom and a cause of immorality. Drunkenness is too common in your various dioceses, and your bishops not contented with intoxicating themselves, promote excessive and intemperate drinking among others. This practice is peculiarly English and Pagan; Franks and Gauls, Lombards and Greeks, have no such custom. And if we cannot check it by the decrees of synods and the denunciations of Scripture, at least it is in our power to shun and to denounce the crime, and to deliver our own souls from the blood of the guilty."

In opposition to this decisive evidence, it is absurd to pretend that the Saxons of the seventh century afforded a creditable specimen of the effects of Christianity. The Popish historians made the attempt, and Hume and others found no difficulty in proving that the attempt has failed. The unfavourable circumstances of the case are too notorious to be denied: by endeavouring to disguise or to doubt them, we only induce the captious and sceptical inquirer to put the favourable features out of sight, and to forget that even those of an opposite class, are capable upon Protestant principles of an easy explanation.

The predictions of Bede and Boniface were accurately accomplished by the Danish invasion, and its consequences serve to confirm the decla-

rations of these honest and important witnesses. But the witnesses who describe and deplore the wickedness of their country, afford examples of eminent sanctity and wisdom. Our acquaintance with the national corruption of the age in which they lived, is drawn from the writings by which they hoped that the corruption might be cured. Bede strongly urges his correspondent, the Bishop of York, to make immediate and important alteration in the general conduct of ecclesiastical affairs. Boniface wrote for the same purpose; and at his instance the Council of Cloveshoe was summoned in the hope of correcting the evils which he had detailed. Bede insists upon the necessity of subdividing the dioceses, of ordaining a greater number of priests, of sending them into all the towns and villages to teach and improve the people, of establishing annual episcopal visitations, of frequent communions, especially of the young and innocent, and of an increase of ecclesiastical zeal and virtue. The Council of Cloveshoe, and several others which were held about the same time, decreed that the Bishops should be more careful and industrious, more particular in the examination of candidates for orders, and more severe in their superintendence of monasteries. The priests were in like manner enjoined to study and practise the rules of Christianity—to explain its doctrines to the people, and lead them away

from the auguries and other relics of Paganism, to which they still adhered. In short, the very canons, which prove the ignorance of the Clergy and the vices of the laity, prove also that efforts to remove them were repeatedly made. But the Monkish system rendered them fruitless. The rigid separation of the Clergy and laity, the imposition of a celibacy which makes more profligates than saints, the belief that the cowl, even when assumed upon the bed of death, will atone for the transgression of an abandoned life; the supposition that a pilgrimage to Rome or a bequest to St. Peter would blot out all or any sin, the hope that masses and money would redeem the worst from purgatory, these were the counteracting weights and forces which neutralized the piety of a Bede, a Cuthbert, and a Boniface. The distinguished Prelates of the eighth century saw and lamented the growing vices of their age. One wrote against the worshipping of images; another withstood Papal usurpation; a third remonstrated boldly with sinners of every rank; all united in their endeavours to humanize and instruct the people. But the monastic system counteracted every plan for improvement: the power of Rome became daily more sensible and more injurious; and the avenging Danes were let loose at last to murder, burn, and pillage from Lindisfarne to Winchester.

MISCELLANEOUS.

ON THE RIGHT OF PRIVATE OPINION.

To the Editor of the Remembrancer.

SIR,

IN all subjects of human disquisition, there is not a more fruitful source of error than a vague and indefinite use of expressions which

are capable of being understood in a double sense. To affix either a wrong or indistinct meaning to words, is fatal to all reasoning which professes truth for its object; for if the terms of a proposition are confused, it is scarcely practicable for the disputants either to understand each other, or to come to a just

conclusion. And I apprehend that in many cases a deal of wordy war and angry provocation might be avoided, a deal of misunderstanding might be prevented, if the parties would but consent at the outset to a clear definition of terms.

Perhaps a little attention to this rule will enable us to make a very necessary distinction on a subject of great importance, viz. the right of private opinion in matters of religion. It has been asserted that every individual has a right to think upon religion as he pleases. Now before we examine this proposition, let us correctly ascertain what is precisely meant by it: for it may be understood in two totally distinct senses; and those of such a nature, that in one it is entirely true, and in the other as entirely false. It may signify, that every man, as a member of civil society, has a right to enjoy his own opinions, without being amenable for them to any human tribunal. Or it may signify, that he has the liberty granted to him by God of thinking as he likes, and that *He* will not hold him accountable for his convictions. The case therefore most widely differs according to the construction we put upon the word "right:" and it is certainly of most material importance to attend to the distinction, as many people have, without doubt, confused their notions, and adopted incorrect conclusions, for want of adverting to it. It may suit the purpose of infidel and latitudinarian writers to confound it as much as possible, since, the more the question is obscured, the less easily can the fallacy of their reasoning be detected.

That a man may hold his own opinions, without becoming liable to the animadversion of any earthly court of judicature for his errors, is a proposition, the affirmative of which will be readily conceded; and that for two reasons. First, however wrong a man's sentiments may be, all the external force in the

world can never convince him of his error, or make him think differently; and therefore the intervention of the civil power would be totally inadequate to the purpose of correction. Secondly, it is a question in which man does not possess a moral right to interfere; since to his Maker alone can any one be responsible for what passes within his heart. "Who art thou that judgest another man's servant? To his own master he standeth or falleth." This, it is to be observed, does not affect the right of the civil magistrate to punish the authors of irreligious publications; (an exercise of power for which the welfare of the community loudly calls;) only let it be remembered, what is the real gist of the offence in such cases, that the offender is not punished for entertaining particular opinions, but for doing a public injury to society by promulgating them.

But when it is said, that all opinions upon the subject of religion are matters of indifference in the sight of God, a most dangerous use indeed is made of the doctrine of man's moral liberty. Christianity is a religion, not of speculation, but of truth: its doctrines are propounded, not on the fallible conclusions of man, but on the certain assurance of Divine authority. Its obligations therefore cannot be various to different men, but must be one and the same to all; unless we make it contradict itself, and so destroy its authority altogether. How then can it be urged that all the discordant opinions that have prevailed in the Christian world can be equally right? or that truth is only truth so long as we ourselves are persuaded of it? But the principle that all opinions are indifferent, will lead us to still further lengths; (for if once admitted, there is no limiting its extent;) it must eventually bring us to acknowledge, that infidelity itself has nothing in it displeasing to the Almighty: the Deist, even the Atheist, has only to

plead the sincerity of his convictions, and we must confess that he has an equal title to the Divine favour with the soundest and most pious believer; in short, we must be driven to deny the very existence of religious obligation.

From the arguments used by St. Paul (Rom. ch. xix.) for the purpose of composing the differences between the Jewish and Gentile Christians, we may conclude the Apostle to affirm, that with respect to things indifferent, individuals may err in their judgment, without serving God less acceptably. In such matters he plainly considers each man's private conscience to be the ultimate rule of conduct. "He that regardeth the day, regardeth it unto the Lord: and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks." But we should greatly overstep the Apostle's doctrine, were we to construe it to extend to matters *not* indifferent. He very properly tells the Jewish and Gentile converts to act as they thought best with regard to "meats." The substance of his argument is, all meats are legal; but if you Jews think otherwise, do not touch what you imagine to be prohibited. You Gentiles, on the other hand, may indulge in the indiscriminate use of all meats without scruple; but do not carry your liberty so far as to offend your weaker brethren, by compelling them to follow your example. It is evident that this full freedom to each party to follow its own persuasion, arose from the circumstance of there being no legal injunction any longer in force upon the subject. But apply the argument to a case of positive obligation; such, for instance, as the Christian Sacraments, to assert that they are binding only so far as individuals think them so, is an absurdity too glaring to need confutation.

It is also of material consequence to ascertain the extent to which the concluding remark of the chapter is true. The Apostle says, "Whatsoever is not of faith, is sin." No moral truth indeed can be more manifest than this, that we do wrong if we act in opposition to our own convictions. But we must take care to remember, that the converse of this proposition will by no means hold universally good. If we are persuaded that a thing is wrong, we do wrong in committing it; but we cannot always be certain, that what we are persuaded is right, actually is so. Our thinking an action to be unlawful makes it unlawful to us; but our thinking it to be lawful does not positively constitute it so: for our convictions may be erroneous; and they may possibly be erroneous from some wilful perverseness, or want of taking proper pains to gain information, causes which do not leave us free from moral blame. So that there are cases in which we may act wrongly even while following the dictates of conscience. St. Paul verily thought with himself (as he observes in his defence before Agrippa) that he ought to do many things contrary to the name of Jesus of Nazareth. He tells us that he acted ignorantly, in unbelief; and yet, in the face of this very declaration, he styles himself the chief of sinners.

The direction which the Apostle gives in this chapter to the Gentiles, desiring them to abstain from forcing the Jewish Christians to do violence to their own opinions, ought certainly to extend to material doctrines, and things even of positive obligation, upon the principle before laid down, that there is no compelling a man to do right. On this account, free toleration ought to be granted to Dissenters of all denominations, as far as is compatible with the safety and welfare of the State. While, however, we grant them liberty to worship their Maker as they think best, we must take care

that we do not depart from our principles, by regarding the questions in dispute between us as points of no importance. If a person professes himself unable to agree with the doctrines of the Established Church, I can only say to him, "Your secession from it is the unavoidable consequence of your opinions; for it is better you should offer an erroneous, than a hypocritical service to God; but while I admit the conscientiousness of your motives, I must, as a Churchman upon conviction, say that I think you to be in an error; nor can I, consistently with my own belief, allow that the reasons for which you secede are just." I apprehend that this is the proper view which we, as members of the Church of England, ought to take of the case of those who dissent from it; which will lead us to practise charity and moderation towards them personally, while we watch with unimpaired zeal and care over the interests of our own scriptural and apostolical Establishment. I am, Sir, &c. &c.

C. P.

To the Editor of the Remembrancer.

SIR,

I PERUSED with particular interest the account with which you favoured us in your last Number (July), respecting Church Briefs, and as the subject is of vast importance to our Ecclesiastical Establishment, I crave your indulgence for a few remarks upon it.

The Diocesan plan appears to me decidedly the best; because in that case, the present *expensive mode*, so justly complained of, would be entirely done away with; the plan would be more simple, and the congregations, feeling more interested in the welfare of Churches, in their own Diocese, would give more liberally than if the collection was general throughout the kingdom.

I also highly approve of the suggestion of Mr. Lyttleton, that

Churchwardens should be ordered to pay 2s. 6d. to every Brief, out of the parish Church-rates; this, through a whole Diocese, would always secure a tolerable sum; and if it were made imperative upon *allofficiating Ministers* to read *every Brief in their Church*, (a thing which I know many never do) the collection would then be so considerable, as probably to exceed in many cases the sum required for the Brief.—The surplus being secured by a clause, to go to the Church-building Society, and that for augmenting small livings; Briefs would then be placed upon a proper footing, and would materially contribute in a gradual and silent way, to the maintenance of the Established Religion.

Had something like this been devised fifty years ago, the Church would not have been brought into the situation it is in at present; encroached upon, and endangered by *Dissenting Meeting-houses*.

In all the populous towns of this county the proportion of Meeting-houses to Churches is nearly as four to one. In Leeds there are five Churches, and seventeen dissenting Chapels; in Sheffield, four Churches and fifteen dissenting Chapels; and in some other places the proportion is greater. What all this will lead to, God Almighty knows; but with myself and others with whom I have conversed, it is matter of serious apprehension; and if it is not too late to offer a remedy, the establishment of a fund which should be in *continual operation*, might in time, through the blessing of God, work some beneficial change, and I humbly conceive that Church Briefs, if rightly ordered, would be very instrumental in producing that change.

Should the above remarks be deemed worthy of a place in your very useful Remembrancer, their insertion will oblige your constant reader,

CLER. EBOR.

15 July, 1822.

ANCIENT CUSTOM IN NEWNTON, WILTSHIRE.

THE following description of a custom observed on Trinity Sunday is taken from a small and very scarce volume of Miscellanies, printed at London for Curll, 1714. Mr. Aubrey, who was collecting materials for a history of North Wiltshire, received the account from a Correspondent, in a letter dated on the Feast of Ascension, 1682.

NEWNTON.

This village affords a lovely prospect to the South, S. W. and S. E. On the South it is terminated by the blue hills of Hackpen, Cherhill, &c. Of that range between, with Malmesbury Town, and the ruins of the Abbey, with Charlton-house, (the seat of the Earl of Berkshire,) and, till the late unhappy wars, with the woods of Charlton-park, and the Park of Hyams. At the upper end of this village was Sir Giles Estcourt's house, Knight and Baronet, Lord of this Manor, flanked with a delicate grove of oaks, which he cut down and sold for 700*l*. This village, long time ago, stood a little higher in the field, where they still plough up foundations of houses: the tradition is, that it was burnt, and then built here, and hence it was called Newton, *quasi* New-Town. At the upper end of this town, at the old Manor-house*, where the old Pigeon-house is, is a

* In the late wars this house was burnt down by the soldiers, and the following custom of supping is yet discontinued, together with brewing that quantity of drink. The rest of the ceremonies are yet continued on the Tot, and on the old door of the house which yet remains, which they carry then thither; and a small quantity of drunk, of six or eight gallons, is yet drank after the ghirlaud is given.

fine fountain of free stone, from whence the water was brought in pipes of lead to Malmesbury Abbey: they oftentimes digged for the pipes, but now I think few are left. Some of these pipes have been digged up within these twenty years. This town was given to Malmesbury Abbey. The church here was anciently a chapel of ease to that abbey, from whence it is distant above two miles.

The Custom here on Trinity Sunday.

King Athelstan having obtained a victory over the Danes by the assistance of the inhabitants of this place, riding to recreate himself, found a woman baiting of her cow upon the way called the *Fosse*, which runs through this Parish, and is a famous Roman way that goes from Cornwall to Scotland. This woman sate on a stool, with the cow fastened by a rope to the leg of the stool; the manner of it occasioned the king to ask, why she did so? She answered the king, that they had no common belonging to the town. The queen being then in his company, by their consent it was granted, that the town should have so much ground in the common next adjoining, as the woman would ride round upon a bare ridged horse. She undertakes it; and for ascertaining the ground, the king appointed Sir Walter, a knight that waited on him, to follow the woman or go with her; which being done, and made known to the monks of Malmesbury, they (to shew their liberality upon the extent of the king's charity) gave a piece of ground, parcel of their inheritance, and adjoining to the church-yard, to build a house for the hayward to live in, to look after the beasts that fed upon this common. And for to perpetuate the memory of it, appointed the following prayers to be said upon every Trinity Sunday in that house, with the ceremonies en-

suing. And because a monk of that time, out of his devotion gave a bell to be rung here at this house before prayers began, his name was inserted in the petitions for that gift.

The Ceremonies.

The parishioners being come to the door of the hayward's house, the door was struck thrice in honour of the Holy Trinity; then they entered. The bell was rung; after which, silence being ordered, they read the prayers aforesaid. Then was a ghirland of * flowers, made upon a hoop, brought forth by a maid of the town upon her neck, and a young man (a batchelor) of another parish, first saluted her three times in honour of the Trinity, in respect of God the Father. Then she puts the ghirland upon his neck, and kisses him three times, in honour of the Trinity, particularly God the Son. Then he puts the ghirland on her neck again, and kisses her three times, in respect of the Holy Trinity, and particularly the Holy Ghost. Then he takes the ghirland from her neck, and by the custom must give her a penny at least, which, as fancy leads, is now exceeded, as 2s. 6d. or &c.

The method of giving this ghirland is from house to house annually, till it comes round.

In the evening every commoner sends his supper up to this house, which is called the *Eale-house*; and having before laid in there equally a stock of malt, which was brewed in the house, they sup together, and what was left was given to the poor.

Of which house there is an account in *Somner's Glossary*, at the end of the *English Historians*, printed at London 1652.

* About the year 1660, one was killed striving to take away the ghirland,

The Form of Prayer.

"Peace, good men, peace, this is the house of charity, and the house of peace. Christ Jesus be with us this day and evermore. Amen.

"You shall pray for the good prosperity of our Sovereign Lord King Henry VIII. and the Royal Issue, (of late days, King Charles II. Queen Catherine, Duke of York, and the rest of the Royal Progeny,) with all the Nobility of this land, that Almighty God would give them such grace, wisdom, and discretion, that they may do all things to the glory of God, the King's honour, and the good of the kingdom."

This form was made by Mr. Richard Estcourt, in favour of the present Government.

"You shall praise God that moved the hearts of King *Athelstane* and Dame Maud, his good Queen, to give this ground to our forefathers, and to us, and for all them that shall come after us in fee for ever.

"You shall pray to God for the soul of Sir Walter the good black Knight, that moved his heart to give to our forefathers and us this ground both to tread and till, and to them that shall come after us in fee for ever.

"You shall pray to God for the soul of Abbot Loringe, that moved his heart to give this ground to build this house upon to our forefathers, and to us, and to them that shall come after us in fee for ever.

"You shall pray to God for the soul of Don Almed the black Monk, that moved his heart to give the bell to this house.

"For the souls of these benefactors whom the Lord hath moved their hearts to bestow these benefits upon us, let us now and ever pray."

"*Pater noster*," &c.

SACRED POETRY.

PSALM XCIII. 5.

The waves of the sea are mighty, and rage horribly : but yet the Lord, who dwelleth on high, is mightier.

WHEN high the stormy winds arise,
And fiercely from the lurid skies
The rushing tempests sweep !
How the strong wave its course impels,
And, lash'd to boundless fury, swells
The bosom of the deep !

Yet the great God, who dwells on high,
Beholds, in placid majesty,
The warring winds engage ;
Sends them his mandates to fulfil,
And wields, obedient to His will,
The elemental rage.

He speaks the word : through nature's bounds
Quick as that awful voice resounds,
The winds, the floods obey :
The howling blasts forbear to rave,
And ocean smooths its crystal wave
Beneath the tranquil ray.

E'en thus, should passion's swelling tide
With envy, wrath, revenge, or pride,
Disturb my soul within,
Do thou, O Lord, thy grace impart,
Shed its mild influence o'er my heart
To quell the rising sin.

Each wild emotion lay to rest,
Calm the fierce transports of the breast,
And bid its tumult cease :
The whirlwind's madd'ning rage controul,
And hush the tempest of the soul
In penitence and peace.

C. P.

LOVE OF GOD'S LAW, FROM PSALM CXIX.

IN Youth, when passion fires the breast,
And guilty joys allure,
Thy word, O God, directs my path,
And keeps my bosom pure.

Deep in the secrets of my heart
Thy heavenly precept lie,
To fix the wild unsteady thought,
And check the wandering eye.

With more delight I lead my eye
 O'er all thy heavenly lore,
 Than o'er the gems from Indian climes
 Or gold from Ophir's shore.

To all around my lips shall still
 Thy sacred law impart,
 While speech remains upon my tongue,
 Or memory in my heart.

PSALM I.

ON him, who makes his God his guide,
 That God shall every bliss bestow,
 His hours in tranquil course shall glide,
 His heart with calm delight shall glow.
 The Sun his daily paths shall light;
 And sweetest slumbers bless his night.

That God, who loves his course to trace,
 Shall prosper all his holy way:
 Adorn'd with health, a blooming race
 Around his chearful hearth shall play:
 His flocks shall spread the airy down;
 His woods the lofty hills shall crown.

So in the green sequester'd mead,
 Through which the peaceful waters glide,
 Some tree its tall aspiring head
 Lifts on the river's fertile side!
 Its branches wide around extends,
 And with luxuriant fruitage bends.

FROM WORDSWORTH'S ECCLESIASTICAL SKETCHES.

PASTORAL CHARACTER.

A genial hearth, a hospitable board,
 And a refined rusticity, belong
 To the neat mansion, where, his flock among,
 The learned Pastor dwells, their watchful lord,
 Though meek and patient as a sheathed sword,
 Though pride's least lurking thought appear a wrong
 To human kind; though peace be on his tongue,
 Gentleness in his heart; can earth afford
 Such genuine state, pre-eminence so free,
 As when, arrayed in Christ's authority,
 He from the pulpit lifts his awful hand;
 Conjures, implores, and labours all he can
 For re-subjecting to Divine command
 The stubborn spirit of rebellious Man?

CATHECHIZING.

From little down to least—in due degree
 Around the Pastor, each in new wrought vest,
 Each with a vernal posy at his breast
 We stood a trembling earnest company !
 With low soft murmur, like the distant bee,
 Some spake, by thought-perplexing fears betrayed,
 And some a bold unerring answer made :
 How fluttered then thy anxious heart for me
 Beloved Mother ! Thou whose happy hand
 Had bound the flowers I wore, with faithful tie ;
 Sweet flowers ! at whose inaudible command
 Her countenance, phantom like, doth re-appear,
 O lost too early for the frequent tear,
 And ill requited by this heartfelt sigh !

RURAL CEREMONY.

With smiles each happy face was overspread,
 That trial ended. Give we to a day
 Of festal joy one tributary lay ;
 That day when forth by rustic music led
 The village children, while the sky is red
 With evening lights, advance in long array
 Through the still Church-yard each with garland gay
 That carried sceptre-like, o'ertops the head
 Of the proud bearer. To the wide Church door,
 Charged with those offerings which their Fathers bore
 For decoration in the Papal time,
 The innocent procession softly moves :—
 The spirit of Laud is pleased in Heaven's pure clime,
 And Hooker's voice the spectacle approves !

REGRETS.

Would that our scrupulous Sires had dared to leave
 Less scanty measure of those graceful rites
 And usages, whose due return invites
 A stir of mind too natural to deceive ;
 Giving the Memory help when she would weave
 A crown for Hope ! I dread the boasted lights
 That all too often are but fiery blights,
 Killing the buds o'er which in vain we grieve.
 Go, seek when Christmas snows discomfort bring
 The counter spirit, found in some gay Church
 Green with fresh Holly, every pew a perch
 In which the linnnet or the thrush might sing,
 Merry and loud, and safe from prying search,
 Strains offered only to the genial spring.

REVIEW OF NEW PUBLICATIONS.

Proofs of Inspiration; or, the Grounds of Distinction between the New Testament and the Apocryphal Volume; occasioned by the recent Publication of the Apocryphal New Testament by Hone. By the Rev. Thomas Rennell, B.D. F.R.S. Vicar of Kensington. 8vo. pp. 164. Rivingtons.

THERE are few men who will deny, that religious error is an evil in itself, or who will not regret, that in the necessity of counteracting its progress, the mild spirit of Christianity is often offended, and that under the ostensible purpose of refutation, there is imminent danger of promoting the circulation of false opinions. The only legitimate end of controversy is the ultimate establishment of truth. When the faith is disputed or denied, it might be supposed incapable of defence, if it were not defended, and the adversary might triumph in the very silence of the apologist. The objection has perhaps been urged and refuted again and again, and it is repeated without any novelty which admits or requires a new and original reply. But the writer has disregarded or suppressed the old defence, and the reader may be tempted to suppose the objection irrefragable, if it is not again exposed. There is nothing, in which there is less of originality, than in objections to religious truth: the arguments of infidelity were nearly exhausted before the time of Julian, and however the old exceptions have from time to time been revived, the sceptic has been the most servile of plagiarists, and his whole ingenuity has been restricted to changing the mode and the expression of his opposition to the Gospel. Of the professed unbeliever in all ages it may be said;

"Quæcumque sedens modo legerat, hæc eadem stans
Proferet atque eadem cantabit versibus isdem.
Occidit miseros crambe repetita magistros."

The inattention to the old defences, has more than any other cause, multiplied the volumes of controversy: and the only advantage which the good cause derives from the contest, is, that the truth is presented in a form more adapted to the prevailing habits of thought and reflection, and that the popular work of yesterday may be read, while the more elaborate volume of the last century is neglected. In the recent publication of the Apocryphal New Testament, as it is artfully called, there is little of novelty, little which is not copied from Toland, or stolen without acknowledgment from Jones: its blunders and its fallacies are alone original, if in the latter may be included the division of the several pieces into chapters and verses, with the insidious design of producing a closer resemblance of the ordinary form of the canonical Scriptures. There is therefore nothing new or worthy to challenge a new refutation: but as an impression might be made to the prejudice of the sacred volume, it was necessary that that impression should be prevented; that the falsehood of this new Apocrypha should be exposed, and that the sole authority of the canonical Scriptures should be maintained. This good work has been ably executed in the *Quarterly Review* (No. L. July 1821.) and if the effect may be calculated from the anger, which it is reported to have provoked, nothing can have been more complete. The suggestion thrown out by the writer of that article, of a popular argument on the case in the form of a

Supplement to Paley has been taken up by Mr. Rennell, and the publication of a work, which he prepared in the office of Christian Advocate, has principally been delayed in the expectation of an answer to the Quarterly Review, which was threatened, but has not yet been published, by the editors of the Apocryphal New Testament. The silence is ominous to their cause. There would be little temerity in assuming the conclusion of the contest: there can be no just objection to putting the public in possession of the substance of Mr. Rennell's publication, a publication distinguished by such learning and argument, as must command the approbation of the scholar and the Divine, and by such an exact simplicity of manner and arrangement, as cannot fail of conveying instruction and conviction to the most ignorant and inconsiderate. The question has not been often discussed: in antient times it was not agitated: the objections of Hobbes and Toland led to the elaborate disquisitions of Lardner and Jones, and the zeal of modern infidelity has called forth the present supplement to the argument of Paley: and thus, as in all other instances, the design of the disputer has been overruled in the more complete establishment of the truth. "The Proofs of Inspiration" arising from the assertion of such inspiration by the Apostles themselves, and from the acknowledgment of their inspiration by their successors, and the failure of these proofs, on their application to any writing not included in the canon of the New Testament, are brought at once to establish that the canonical Scriptures are the work of God, and that all other writings are of the invention of man.

It promises but little for the integrity or the ingenuousness of the editors of the Apocryphal New Testament, that the title contains two

fallacies, and the opening sentence of the Preface a third. Having exposed these fallacies, to which the answer is not obvious, and which are sufficiently calculated to mislead the ignorant and the unwary, Mr. Rennell lays down the design and method of his discourse. The design is to expose the fallacies of this insidious publication, and to establish a full and exclusive confidence in the sacred volume.

"Now if we can clearly show the New Testament to have been inspired, that is to say, to have been written under the influence of the Holy Spirit, we shall immediately conclude that it is the word of God: and if on the other side, we can as clearly prove the Apocryphal Volume to be uninspired, that is to say, to have been written under no such influence, we shall receive it only as the word of man.

"Upon INSPIRATION then the whole question turns, and by this test the respective merits of the two claimants must ultimately be decided. To bring this matter then, more fully and fairly before the reader, we shall consider first the *necessity of inspiration*, and shew how essential it is that our standard of Christian faith and morals should rest upon an authority superior to that of man. We shall secondly examine the *extent* of that inspiration, or in other words, we shall ascertain what it is we mean, when we say that the Scriptures are inspired. We shall thirdly inquire into the *proofs* of inspiration, and show by their application that the books of the New Testament are inspired, and that the pieces in the Apocryphal volume are not inspired. We shall lastly shew, that in the New Testament we have all the writings that ever were inspired, that no selection or compilation has ever taken place, that none have been rejected, nor any lost.

"If these points can be fairly proved, we shall have no hesitation in rejecting the Apocryphal volume as a collection of writings utterly devoid of divine authority; while, on the other hand, we shall the more confidently receive and cherish the contents of the Sacred Book, as the oracles of God, and the words of eternal life." Introduction, p. viii.

Mr. Rennell commences his inquiry with asserting and maintaining the necessity of inspiration, equally in the doctrinal, the histo-

rical, and the moral parts of Scripture, and shews that it was also equally necessary in those who wrote for perpetual generations, as in those who preached the Gospel in all nations. It affords a strong presumption in favour of this necessary inspiration, that the inspiration of the writers of the Old Testament was unequivocally acknowledged by the writers of the New, and it is not probable that the latter should be destitute of gifts which the former had received, especially as the want was more urgent, as the office was more important. In considering the extent of this inspiration, Mr. Rennell insists upon the danger and the difficulty of admitting a partial inspiration, an inspiration not "proportionate to every want, and adapted to every circumstance." The inspiration for which he contends was not however such as to supersede the use of natural and moral faculties (nor according to Bishop Bull's argument, did it exclude the application of external means and instruments) nor was it extended to their language and phraseology. Under these limitations, there is no value in the objection, that the New Testament does not exhibit the purest and most classical Greek, a point, on which few are competent to decide, and on which still fewer would be agreed: nor is it a more valid exception to the plenary, (or as Mr. Rennell would say perpetual, understanding plenary of organic) inspiration of the Evangelists, that in their several narratives are variations, variations only apparent, and not affecting the credibility of a single fact. Neither does the question of inspiration, thus limited, affect the genuineness of the sacred text, of which the various readings are not such as to disturb a single article of faith or rule of practice.

The inspiration thus limited but comprehensive, thus probable and necessary, is denied by Unitarians,

and without depreciating the claim of any book to inspiration from their tried effect and influence upon the heart, it is necessary to produce positive proofs of inspiration. These proofs are, 1. That the Apostles assert their own inspiration: 2. That their successors attest their inspiration.

The several passages, in which St. Paul asserts his inspiration, are produced with pertinent remarks by Mr. Rennell. But it is commonly objected, that St. Paul himself in 1 Cor. vii. makes a distinction between the doctrines which he delivered under inspiration and without inspiration. *Not I, but the Lord.*—*I, not the Lord.* The distinction has been more frequently observed, than accurately explained. Mr. Rennell pursuing the argument of Horbery shews, that the distinction does not relate to the measure of inspiration, but to matters which had been previously taught by our Lord himself, distinguished from such as rested on the sole authority of St. Paul. Thus our Lord had determined that the conjugal union should not be dissolved; St. Paul alone decided the case of persons married to unbelievers and of persons unmarried: and, as Mr. Rennell shews, in confirmation of this part of the exposition, St. Paul gave his notice in this respect, as one that had obtained mercy to be faithful, or worthy of credit, and who did not think with doubt, but affirmed with confidence, that he had the spirit of God. St. Paul's general testimony of himself, is confirmed by that of St. Peter, who, in placing the other Scriptures on a level with the Epistles of St. Paul, affirms their inspiration, and the early admission and authority of the writings of the great Apostle of the Gentiles.

The Apostles, however, do not assert their inspiration as individuals, but as Apostles. The exclusive dignity of the Apostolic rank and office is justly appreciated by

Mr. Rennell, but he will probably review or rescind his opinion of the period at which St. Paul received the apostolic character, deriving it from the call of the Holy Spirit, addressed to the Church of Antioch, rather than from the words of the Lord at his conversion: "Delivering thee from the Gentiles unto whom *now I send thee*." The former representation, however, supported by the commentators, is liable to many exceptions, and is not necessary to Mr. Rennell's argument. The apostolic rank of St. Paul is unquestionable, and the inspiration peculiar to this rank, is attested by St. Paul, St. Peter, and St. Jude: it was claimed by the Apostles alone; it was not conferred or supposed to be conferred even upon Timothy, who was instructed to bear in mind of whom he had received the truth.

The inspiration thus exclusively claimed by the Apostles, was with the same exclusion appropriated to them by their successors, Clemens Romanus, Iguatius, and Polycarp.

"Now if these three Apostolic Fathers, Clement, Ignatius, and Polycarp, did not believe their great masters to have been inspired, why do they so perpetually copy their style, allude to their expressions, and cite their very words? St. Peter does not borrow from St. Paul, nor St. James from St. John. In two or three instances indeed we may find a reference made by one Apostle to the words of another, for the sake either of persuasion or explanation, but never for the sake of authority. Now, in the writings of these three Apostolic Fathers, we find both phrases and passages from the Sacred Volume, worked into the general mass, for the purposes of giving it energy, strength, and support. This of itself implies a sense of inferiority in the writers, and a consciousness of the weight and authority, which the apostolic phraseology would impart." P. 39.

The testimony of these Apostolic Fathers is valuable in point of time, as it proves that the doctrine of the exclusive inspiration of the Apostles, was not invented in a corrupt and degenerate age, but maintained in the first and purest era of

Christianity. It is also valuable on account of its disinterestedness, and no motive besides an earnest desire of bearing witness to the truth, could have actuated these apostolic men to acknowledge their own inferiority, and to defer to the sole and exclusive authority of their predecessors. Their testimony is confirmed by that of later writers, whose authorities are cited with appropriate comments by Mr. Rennell, by Justin Martyr, Theophilus of Antioch, Clemens Alexandrinus, Tertullian, Origen, and Eusebius.

"What then is the conclusion, to which this uninterrupted series of testimonies, beginning from the time of the Apostles, and continuing to the fourth century, will lead us? It is this, that the writings of the Apostles, and of the Apostles only, were received as the words of God; that upon them and upon them alone was built the whole superstructure of the Christian faith.

"Such then are the proofs upon which we admit the inspiration of the New Testament, as an article of our belief. If we allow the authenticity and credibility of the sacred books, we must also allow their inspiration, for they both depend upon the testimony of the same persons, viz. the Apostles and their successors. If then we admit their testimony in one sense, we must admit it also in the other, especially as the evidence of the Apostolic Fathers, to the high and exclusive authority of their master and predecessors is, as has been shewn, upon every account, highly disinterested." P. 52.

The exclusive claim of the Apostles to inspiration may be sustained without detracting from the inspired authority of the Gospels of St. Mark and St. Luke, who, although they were not themselves of apostolic order, were the companions of Apostles, and the character of whose writings deserves the strongest confirmation from the remarkable coincidence of expression in the account given by St. Paul and St. Luke of the last supper, in which St. Paul asserts his own inspiration.

"If, therefore, from evidence both external and internal, we have good reason

to believe that the gospels of St. Mark and St. Luke were severally transcripts of the preaching of St. Peter and St. Paul,—written under their superintendence, and recommended by their authority,—we cannot hesitate to receive them as compositions guided and assisted by the Spirit of God. Even in the first age of Christianity, they were cited as freely and as frequently as the other two; the earliest fathers of the Church made no distinction between them; no more should we." P. 56.

The assertion then of their own exclusive inspiration by the Apostles, and the acknowledgment of that inspiration by their successors, are the two irrefragable proofs of the inspiration of the canonical Scriptures. Can these same proofs be applied to the several treatises contained in the apocryphal New Testament, whether those treatises are authentic, as the writings of Clemens, Ignatius, and Polycarp, or of doubtful authenticity as the Pastor of Hermas and the Epistle of Barnabas; or unquestionable forgeries, as the other pieces of which the apocryphal Volume consists.

Clemens, Ignatius, and Polycarp, do not claim but disavow inspiration, and acknowledge their inferiority to the Apostles. Their silence or denial is confirmed by the testimonies of Irenæus, Clemens Alexandrinus, Origen, and Eusebius, who either pass over their writings without admission of their authority, or deference to their judgment as writers, although they speak of them as individuals with veneration and affection.

"The number of witnesses to the inspiration of the New Testament is very large, the passages cited by them are innumerable, and the chain of evidence is uninterrupted. The references, on the other hand, to the epistles of Clemens, Ignatius, and Polycarp, are extremely rare, and the mode of citation is quite different. They are not appealed to in any matter of faith or of controversy, nor are their expressions interwoven, as the expressions of Scripture perpetually are, with the language of the author who cites them to give it energy, authority, and support." P. 70.

It is true that these writings were read in the Church in the same manner as the Apocrypha or the Homilies are read in the present day. They were called ecclesiastical not canonical Scriptures, and Jerome, who records the fact of their public recitation, denies that they were canonical Scriptures, or possessed of any authority to determine articles of faith.

The same proofs of inspiration are next applied to the doubtful books. It is very doubtful who was the author, and what the age of the Pastor of Hermas: but even on the supposition of its authenticity, the writer is, by his own confession, not superior but inferior to Clemens Romanus. The work is written in imitation of the Apocalypse, but on a comparison of passages cited from the two works by Mr. Rennell, the inferiority of the Pastor is very obvious, nor does the writer, as St. John does, assert his inspiration. The failure of the internal evidence is not counteracted by any external testimony. Irenæus calls the work a *writing*, carefully, as Mr. Rennell, on the authority of Lardner, explains the word, distinguishing it from the Scriptures. Neither does Clemens Alexandrinus class it with the Scriptures. Tertullian is so far from admitting its authority, that he ridicules and rejects it. Origen alone asserts its inspiration: but he is no more than a single witness, delivering an opinion rather than a testimony, an opinion which he himself does not support, and which he invalidates in other parts of his writings, by classing it with the Apocryphal and not with the Canonical Scriptures, and writing upon it neither commentary nor homily. Eusebius also places it among the Apocryphal books.

It is not probable, that the epistle of Barnabas was the work of the Apostle of that name. From the manner in which he speaks of his state before his conversion, of the destruction of Jerusalem, and of

the Mosaic law, and in which he interprets the supposed allegories of that law, it is more reasonable to conjecture that the writer was a Gentile, than that he was a Levite. His book is first quoted by Clemens Alexandrinus, who so far from treating it as an inspired composition, argues against it without scruple or reserve. Origen and Eusebius place it among the Apocryphal writings. To this testimony against its inspiration, and to the presumptive evidence against its authenticity, may be added the internal proof that the author lays no claim to inspiration or apostolical authority. The accumulated disproof of the inspiration does not however abate the value of the Epistle as an ancient testimony.

If the tests and proofs of inspiration fail in their application to those writings, which are of doubtful or of undoubted authenticity, what will be their effect upon those, of which the forgery is recorded, which are passed without notice, or noticed only to be condemned, which are internally absurd, and externally incompatible with Scriptural truth, which are not included in any version or catalogue of the Scriptures, which have never been read or expounded in the Church, which were notoriously formed out of popular traditions in support of popular errors. "*The Gospel of the Birth of Mary*" is mentioned only by Epiphanius and Augustin, both of whom condemn it; it is the forgery of a forgery, originally borrowed from the Gospel of St. Luke, and confessedly distinct from the work of the Evangelists. "*The Protevangelion*" was first noticed by Jerome, who condemns it; it may have been also noticed by Origen; but it was never cited as an authority, and it is in itself absurd and in contradiction to the Scriptures. "*The Gospel of the Infancy, and the Gospel of Thomas,*" have no evidence in their favour, and their relations are such as cannot be re-

conciled with the genuine history of the Scriptures. "*The Epistles of Christ and Abgarus*" were first discovered by Eusebius, who does not however comprehend them in the canon; their concealment is inconsistent with the supposition of their authenticity, which the internal evidence definitively disproves. "*The Gospel of Nicodemus, or the Acts of Pilate,*" was never called Scripture, and is a poetical legend, the invention according to Jones of the third century. "*The Apostles' Creed*" requires no remark. "*The Epistle of Paul to the Laodiceans*" was forged to explain the text of St. Paul (Col. iv. 16.) which is best understood of the Epistle to the Ephesians, it wants all attestation, and is compiled from the Epistle to the Philippians, in a manner unworthy of St. Paul. "*The Epistles of Paul and Seneca*" are mentioned but not quoted by Jerome: the latter only is quoted by Augustin: the spuriousness of the former betrays itself, when it is compared with the Epistle to Philemon. "*The Acts of Paul and Thecla*" are declared a forgery by Tertullian, and have since been interpolated.

"Here then we conclude our account of the Apocryphal volume, having examined the claims of every work which it contains, in its proper order. In the Epistles of Clement, of Ignatius, of Polycarp, being the only portions of it which can be fairly admitted as authentic, we find no pretensions to a divine original. On the contrary, we observe a constant confession of inferiority to the Apostles, perpetual citations from their writings, and appeals to their authority. We find also, that highly as the works of these Apostolical Fathers were esteemed, they were never considered in the same light with the Holy Scriptures, or referred to as the oracles of God. No claim to inspiration is advanced by themselves, or supported by others.

"The work of Hermas, though its authenticity may be fairly questioned, was very highly esteemed in the ancient Church: it is clear, however, that its author did not assert his own inspiration, nor even if he were the Apostolic Hermas, would he from his rank be entitled to it.

By none of its greatest admirers was it ever considered as forming a part of the Sacred Volume, or as endowed with a similar authority. The Epistle of Barnabas may be satisfactorily proved to have been the composition of a late author: it cannot therefore maintain the slightest claim to inspiration.

"With respect to the remaining pieces, the evidence of the several forgeries is so decisive, that we cannot for a moment hesitate in assigning them their place either among pious frauds or heretical impostures.

"The same proofs, which when applied to the Scriptures of the New Testament, shewed them to be the Word of God, when applied to the contents of the Apocryphal Volume, shew them to be the word of man. The original and the authority even of its best and most valuable portions is purely human." P. 130.

If the reader is desirous of further information concerning these Apocryphal writings, than is contained in this brief abstract of Mr. Rennell's argument, he will find in Jones's "New Method of settling the Canon of the New Testament," the originals of these Apocryphal treatises, accompanied with accurate translations (which have been copied into the Apocryphal New Testament,) with extracts from the Fathers concerning them, and with arguments and annotations demonstrative of their spuriousness, and want of canonical authority. It may be necessary to see the Apocryphal New Testament itself, to know the art of modern infidelity: there is no occasion to violate the just and conscientious scruples of those, who are unwilling to give countenance and circulation to that work, to possess any real or valuable information which it contains. The works of doubtful and of undoubted authority will be found in Archbishop Wake's translation of the Apostolical Fathers; the rest is contained in the elaborate work of Jeremiah Jones.

In the Apocryphal volume it is insinuated, that the Sacred Canon was settled in the fourth century, and hence it is inferred, that the

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judgment exhibited in the collection and selection may be suspected. In answer to these gratuitous assumptions, it is shewn by Mr. Rennell, that the canon was not settled at that period, when it was only ordered that none but canonical Scriptures should be read in the Church. This order implies the previous adjustment of the canon, and the necessity at that time of discountenancing the spurious or Apocryphal writings. The canon had been long since completed by the death of John, and not by any particular council, but with the consent of the universal Church, which in all the varieties of religious belief, which from time to time obtained, never once doubted in the rejection of the Apocryphal writings. The Epistles had been authenticated by certain known marks at the time of their publication, and copies had been transmitted to other Churches under the authority of the Bishop, while the original copies were preserved with scrupulous care among the archives of the Church to which they were addressed. The original facilities of such authentication in the primitive Church, are ingeniously illustrated by a reference to the letters of Junius, the canon of which was easily settled among his contemporaries. Before the settlement of the Sacred Canon, fabrications were unknown and were impracticable; and after its settlement they were useful in confirming the canon of the Scriptures. The mutilations and corruptions of Marcion in the second century, and the correction of those corruptions by Tertullian, sufficiently establish the authenticity of the writings, from which alone they severally make their citations. The canon, as it is now settled, was recognized by Irenæus, Origen, and Tertullian, and is confirmed by the Syriac Version.

"From the best and most ancient testimony, therefore, we conclude, that the

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canon or catalogue of the Scriptures of the New Testament, was framed not by the decision of any individual, nor by the authority of any council, but by the general consent of the whole Christian Church—that this consent immediately followed the death of the Apostles—that no other Gospel or Epistle ever claimed an admission into the Sacred Volume, besides those which we at present possess—that two centuries before the council of Laodicea, the matter was settled without difficulty or dispute. Some little doubt might once have been entertained, for reasons which it is now immaterial to notice, in the two great Churches with respect to one or two books, which were soon after generally admitted: but none was ever expressed with respect to any Apocryphal compositions, whether of those which are now in existence, or of those whose names only have descended to posterity." P. 146.

Of the canonical Scriptures none have been lost, none could have been omitted, nor is the loss probable in itself or attested by any authority. An exception may possibly be made from 1 Cor. v. 9. in which the Apostle says, "I wrote in an Epistle" to the Corinthians. The expression has been understood of another epistle, not now extant: Mr. Rennell with the conciseness and spirit, which mark his critical expositions of Scripture, shews, that it would be more grammatically interpreted of a former part of *the* or *this* Epistle, viz. ver. 2. A similar objection from Col. iv. 16. has been anticipated.

The design of the few notes which are annexed to the publication is

"To direct the attention of the reader to those authors from whom I have taken any particular line of argument or illustration, both for the sake of owning my obligations, and of discovering the sources of more ample and satisfactory information. Should I however have omitted any opportunity of acknowledging what might require an acknowledgment, I trust that it will not be attributed to any intentional neglect." P. 155.

This is the genuine expression of modest merit, which assumes no

praise to itself, and receives no obligation without appropriate acknowledgment. The student will take advantage of these directions, and the more he pursues the inquiry, the more he will approve the comprehensive simplicity of Mr. Rennell's "Proofs of Inspiration." The reader, whose inquiries shall be restricted to these proofs, will be thankful for the instruction and conviction which they convey on a topic of deep research, popularly explained, and will admire the author's prudence and circumspection, in separating the error from the refutation, the bane from the antidote of modern infidelity.

A Speech delivered in the House of Lords, on Friday, June 7, 1822, by Herbert, Lord Bishop of Peterborough; on the Presentation of a Petition against his Examination Questions. With Explanatory Notes, a Supplement, and a Copy of the Questions. Rivingtons. 1822.

THE Bishop of Peterborough complains, (p. 40, *Note*,) and with very great reason, that more abusive pamphlets have never been written than those which have been written by Clergymen against his Examination Questions—and in the following page he informs us, that the consent of the House of Lords that Mr. Grimshawe's petition should be laid upon the table, has been considered as a sort of triumph. We know not whether the Bishop had seen the following passage when he sent his Speech to the press, but it answers so completely to the description just mentioned, that we consider it not unworthy of the reader's attention.

"The subject of the Peterborough Questions has been again brought before the House of Lords, in consequence of a petition from the Rev. Mr. Grimshawe, complaining of the rejection of the Rev. Mr.

Thurtell as his curate, on account of the Rev. Mr. Thurtell's answers to the questions being unsatisfactory to the Bishop. Lord Dacre, Lord Holland, Lord Calthorp, and the Earl of Harrowby, expressed a strong opinion against the proceedings of his lordship, *who was obliged to become his own advocate*; not one of his right reverend brethren, of whom many were present, having thought fit to utter a syllable in support of his mode of proceeding, though urgently called upon to favour the house with their views on the question. We certainly could have wished that, on a subject so peculiarly within their province, some of their lordships had frankly stated their opinion. The Lord Chancellor voted for the reception of the petition, though without meaning to inculcate the Bishop. The petition was ordered to be received. In the former instance the petition had not been laid upon the table—their lordships appearing to entertain a hope that the strong disapprobation expressed of the Bishop's proceeding by all who took any part in the discussion, would prevent any necessity for having recourse to ulterior measures. Our own views of the whole subject have been so often stated, that we do not think it necessary to enlarge upon it at present. His lordship intimated that he had abridged his list of questions. We have not yet seen the amended edition, and therefore can say nothing of it. We understand that the subject is likely to be noticed in the House of Commons before the close of the present session."

The concluding words shew that the writer is in the confidence of Mr. Fowell Buxton, who undertook to introduce Mr. Grimshawe to the House of Commons; but Mr. Buxton has been so completely occupied in defending his brewhouse against the assaults of Mr. Brougham, that his anti-episcopal oration is postponed until this day three months. But what will he

said to the other parts of this report? Was there ever a more contemptible suppression of what is true, or a more artful insinuation of what is false. Compare it with the following authentic statement, and then ask what persons, or what party, have disgraced themselves by such laboured misrepresentation.

"Lord Dacre, who presented the petition, intended to conclude with a motion for an address to the throne, which address his lordship shewed me in the committee room before the debate began. But as this motion could not be made, till the petition was properly before the house, and no petition is properly before the house till it has been laid upon the table of the house, Lord Dacre asked me if I should object to its being laid on the table. I answered that in the present instance I should not, because it was a mere preliminary step, without which the sense of the house could not be taken on his concluding motion, on which I was no less anxious to know the sense of the house, than the petitioner himself. Nor did I in the whole course of my speech object to that preliminary step: I argued only against the prayer of the petition. The motion, therefore, for its being laid on the table, passed without any observation worthy of notice, except one from the Lord Chancellor, who protested against its being considered as imputing blame to the Bishop of Peterborough. I have thought it necessary to state these circumstances, because the consent of the house, that the petition be laid on the table (with another to the same purport) has been considered as a sort of triumph. The trial of strength was on the concluding motion. This motion, which was originally intended for an address to the throne, was exchanged for a motion to refer the petition to a committee. But it appeared on a division that there were only *nineteen* in favour of it, while there were *fifty-eight* against it." *Bishop of Peterborough's Speech*, P. 41. Note.

Of writers thus convicted of the most gross and wilful mis-statements, it is unnecessary to say another word. We need not ask what they would have thought of the Bishop of Peterborough, if he had left his defence to others—we need not consider what remark they would have made upon the rest of

the bench, if their lordships had deemed it expedient to express in words those sentiments which are sufficiently intelligible from their presence and their votes—we need not enquire whether the Bishop of Peterborough can survive the disgrace of Lord Daere's, or Lord Holland's, or Lord Calthorp's disapprobation. The last is a frequenter and patron of Bethel Flag Societies and Home-mission Meetings; the two former have long been distinguished as party-leaders, and can hardly have forgotten the severe wound which their party received from Dr. Herbert Marsh. They have always sought and obtained political support from the Dissenters; and have repaid it by political encouragement and approbation. But their religious zeal is not absolutely as notorious as Lord Calthorp's, and a candid judge might be inclined to say, that his being exposed at once to two such opposite fires, is a proof that the Bishop of Peterborough holds that middle course which is agreeable to reason and truth. Nor will the disapprobation of Lord Harrowby convince us of the contrary; for however great may be the reputation which he enjoys and desires, this is not the first occasion upon which his lordship has taken an incorrect view of ecclesiastical polity. Nothing therefore remains, but to state the source from which the paragraph under consideration proceeds. It is not taken from the files of Sherwin or Cobbett, nor even from the invectives of the Times or the Chronicle, but the inquisitive reader may find the sentence in the VIEW OF PUBLIC AFFAIRS, contained in the *Christian Observer*, for June, 1822!!!

Having exposed this piece of flip-pant and flagrant misrepresentation, we shall proceed to make some extracts from the Bishop of Peterborough's Speech. His Lordship commenced by observing, that the case which gave rise to the petition

was not stated in the petition itself, a circumstance which did not indicate much confidence on the part of the petitioner that the case was such as to require redress.—The fact was, that the Curate nominated by Mr. Grimshawe refused to give short or direct answers to the Bishop's questions—replied in so ambiguous and circuitous a manner, that it was impossible to ascertain with any precision what his opinions were; was most obscure where he should have been most explicit; and sent in an Appendix of ten folio pages, which instead of explaining served only to conceal. Having refused to answer in a more intelligible manner, the Curate was rejected—and that rejection produced the petition to the Lords; the several allegations of which the Bishop of Peterborough considers and refutes.

The first and second allegations are stated and exposed in the following extract, and we request the particular attention of our readers to his Lordship's note, as it removes one of the principal objections which have been made to his questions. We certainly ventured to doubt the expediency of examining candidates for orders in the Calvinistic controversy. But if we had known that they never are rejected for their opinions upon this subject, unless they directly impugned the doctrines of the Liturgy and Articles upon plainer questions we should not have hesitated to say that such a practice was suited to the evils of the present day. Church Calvinists of former times qualified their belief in absolute predestination, by admitting baptismal regeneration. And it is for them to reconcile the inconsistency between these tenets, which perplexes their acuter descendants. But those descendants have no right to say that they will put a positive sense upon the seventeenth Article, and a loose sense upon the twenty-seventh. In the first the Church speaks

guardedly, and limits and qualifies her declaration. In the second she speaks positively, and leaves no doubt of her meaning. How then can there be a question whether Bishop Marsh is fully justified in refusing to ordain the advocates of an opposite system? The men who endeavour to explain away the obvious signification of the Twenty-seventh Article, and the Baptismal service, ought not to be allowed to entangle themselves in the mazes of equivocation, by accepting orders from the Church.

"The first Allegation is, 'That the Lord Bishop of Peterborough has for some time introduced into his Diocese a new mode of Examination, consisting of 87 Questions, embracing the minutest modifications of doctrine, and peremptorily requiring all Candidates for Ordination, and Curates applying for a Licence, to conform thereto, or to incur the penalty of being rejected.'

"My Lords, it is absolutely false, that I propose Questions to be answered, on the terms stated in this Allegation. Neither in practice nor in principle do I impose such hard conditions. When I was Bishop of *Landaff*, the Questions were accompanied with Directions for answering them, in which the Candidates were cautioned to pay due attention to them, because an unsatisfactory answer, (as was there added) 'may tend to their exclusion from the sacred office.' But as this caution, though never carried into effect, was liable to misrepresentation, I re-printed the Questions before I came to Peterborough and omitted the *Directions*. Every copy, without exception, which has been delivered, either to Curates, or to Candidates for Orders, in the Diocese of Peterborough, has been delivered according to the re-printed form, that is, without the *Directions*. Yet the Petitioner represents the Bishop of *Peterborough*, as 'peremptorily requiring' what he calls a conformity to my Questions, 'under the penalty of being rejected.' And even the *Directions*, which I gave as Bishop of *Landaff*, (with which, however, he has no concern) are grossly misrepresented. I there said, that an unsatisfactory answer 'may tend' to exclusion, whereas, according to this Allegation, it *must* tend to exclusion." P. 14.

* And no terms or conditions are expressed in the Examination Paper, nor have been since I became Bishop of Pe-

"The second Allegation is, 'That to the above 87 Questions, his Lordship has very recently added 36 more, on one doctrine alone: and that on the same principle the number may be multiplied till there is no limit but the will and pleasure of the Diocesan.'

"Here, my Lords, is another misrepresentation. Instead of adding, I have subtracted. Instead of adding 36 to 87, I have substituted 36 for 87, namely in the examination of Curates: no alteration having been made in the examination for Orders. But let me substitute what I will, it is impossible to please the Petitioner, whose objections are in fact directed, not against this or that set of Questions, but against *all* questions which relate to doctrines*.

The third allegation asserts the illegality of this mode of examination, but as this mode has been shewn to be a mere fiction, the charge is already answered.

"The fourth Allegation is, 'That the Clergy recognize no standard, to which they are bound to conform, but the 39 Articles as by law established.'

"My Lords, this Allegation is again untrue. Conformity to the *Liturgy*, as by law established, is no less required of the Clergy, than conformity to the Articles. It is true, that conformity to the *Liturgy* has been understood in a *different sense* from conformity to the Articles. It was understood, for instance, in a different sense, by the Clergy who returned from Geneva in the time of Elizabeth, with the tenets of Calvin, tenets so adverse to our *Liturgy*, that Calvin, in one of his epistles, calls it the leavings of popish drags †.

terborough, the extent to which I expect satisfactory answers can be determined only by the rule, which I adopt in practice. And by this rule I have *never* rejected any one for unsatisfactory answers on such subjects as Original Sin, Free-Will, and Grace, unless they were accompanied by answers to *other* questions, directly impugning the doctrine of the *Liturgy* and Articles, on subjects of the greatest importance."

"* This is evident from the tenor of the whole Petition. A Bishop may examine in the Greek Testament, or in Grotius; but he must ask no questions about doctrine."

† The doctrine of *conditional* salvation, which pervades the whole of our *Liturgy*, is irreconcilable with Calvin's doctrine of *absolute* election.

The Calvinistic Clergy, therefore, in the reign of Elizabeth, as also in those of her two immediate successors, regarded a conformity to the Liturgy as implying only the reading it from the desk, whether they believed in its *doctrines* or not. But no Clergyman of the present age can take refuge in such explanations. By the Act of Uniformity, which passed on the Restoration, it is required that all Clergymen, within two months after their admission to a Benefice, shall make the following declaration, openly in the church, in the presence of the congregation to which they are appointed. 'I do here declare my unfeigned assent and consent to all and every thing contained, and prescribed, in and by the book intitled the Book of Common Prayer.' Now, my Lords, when a Clergyman declares his unfeigned assent to all and every thing *contained* in the Book of Common Prayer, he necessarily declares his unfeigned assent to the *doctrines* therein contained. It is not true, therefore, that the Thirty-nine Articles are the *sole* standard of faith for the Clergy of the Established Church. But though the Petitioner has failed in his attempt to exclude the Liturgy from all participation in the standard of national faith, your Lordships cannot fail to remark the *principles* which are displayed in this allegation. In 1641, when similar principles prevailed with regard to the Liturgy, the House of Lords appointed a Committee of religion, the only instance, I believe, on record. The first resolution of this Committee was, that the five points, as they are called, should be explained in the Calvinistic sense. They then undertook to reform the Liturgy: and not long afterwards the Liturgy was abolished. My Lords, I sincerely hope, that our Liturgy will not be abolished again. But of this I am certain, that Petitions to the House of Lords, in which such principles are revived, must prepare the way for it." P. 18.

The fifth, sixth, and seventh allegations refer to the old charge of introducing a new standard or doctrine. The Bishop of Peterborough briefly shews the inaccuracy of the petitioner's language, and the unfounded nature of his accusation. But as this part of the question has been formerly before our readers, we proceed to less beaten ground.

"The eighth Allegation is, 'That the Royal Declaration asserts no less that

'no man shall put his own sense or comment to be the meaning of the Article.'

"My Lords, I cannot deny that these words, when taken by themselves, appear at least, to militate against interpretation *generally*. For if no man shall put his own sense upon the Articles, no sense *whatever* can be put on the Articles. Such an assent to Articles of Religion would indeed be a very *unmeaning* assent; it would in fact be an assent to *nothing*. But if the words, quoted by the Petitioner, are taken in connection with what precedes and follows, the effect is very different. The sentence from which he has extracted a few words, is as follows, 'And that no man hereafter shall either print or preach, to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof: and shall not put his own sense, or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense.' From this sentence your Lordships will perceive that the Royal Declaration is so far from prohibiting an interpretation of the Articles (which would be a perfect absurdity) that it prescribes even the *rules* of interpretation. It enjoins that the Articles shall be interpreted in their '*literal and grammatical sense*;' that they shall not be drawn *aside* from this sense; and that no man shall put on them any other meaning, than their plain and literal meaning*. My Lords, these are rules of interpretation, from which I have never swerved. They are rules, which I have uniformly and zealously maintained, as the Petitioner himself might have known, if he had read his Diocesan's Lectures on Interpretation.

"But in the Answers to my Examination Questions I have met with woeful instances of *departure* from these rules. I have met with instances, in which the words, both of the Liturgy and of the Articles have been so *drawn aside* from

* "The words at the latter end of the sentence, '*but shall take it in the literal and grammatical sense*,' shew that they are *opposed* to the words immediately preceding. When it is said, therefore, that no man shall put his *own sense or comment* to be the meaning of the Article, we must understand the words '*own sense or comment*' with reference to the subjoined restriction. Consequently the words quoted in the 8th Allegation must denote, not that no sense whatever shall be put on the Articles, but that no sense shall be put on them which is inconsistent with their *literal and grammatical sense*.

their literal meaning, as to make them express the *reverse* of that meaning. And such interpretations have been given, not merely in matters of 'curious search,' where a latitude of opinion might be allowed, but on points of doctrine, which are too clearly expressed to admit of doubt, and too important to be regarded as not essential to the Established Church*. And I can solemnly assure your Lordships, that in the few instances, in which my duty has compelled me to reject on account of doctrine, I have never done it for deviations of the former kind, unless accompanied by deviations of the latter kind. And as my conduct in this respect has been grossly misrepresented, I beg permission to add, in answer to the charge of undue severity, that I have spared no pains to recover those, who had departed from the doctrines of the Church. And my endeavours in this respect have been so successful, that the total number of rejections on account of doctrine has, in the course of five years, amounted only to *three†*." P. 26.

* "For instance, the doctrine of our Church respecting the Sacrament of Baptism, which has been directly and grossly impugned in some of the Answers which I have received to my Examination Questions. If I had admitted those, who gave such answers, I might have been justly charged with having 'recruited for dissenters.'"

† "This may serve as an answer to the charge of undue severity. But I had hardly known what answer to give, when I am charged with want of *toleration* in the use of these Questions. *Toleration* is a term, which applies only to *dissenters* from the Established Church. It is quite inapplicable to those who profess conformity to the thirty-nine Articles, which were published 'for avoiding diversities of opinions.' Though we can understand therefore what is meant by the toleration of dissenters, when they have perfect liberty to preach their own doctrines in their *own places of worship*, we involve ourselves in a contradiction, when we speak about the toleration of *dissent* on the part of those, who are bound by Articles, 'for the establishing of *consent* touching true religion.' But if the toleration, which the Examination Questions are supposed to infringe, denotes the privilege of preaching *dissent* from the doctrines of the Church, as well in our own pulpits, as in licensed meeting-houses, it is a species of toleration which would shortly end in the *destruction*

Lest this should not be considered a sufficient answer to the favourite topic of the royal declaration, the tenth allegation (the ninth being mere repetition and tautology) affords his lordship an opportunity of saying a few words respecting Laud, which must have astonished his deeply learned ecclesiastical opponents.

"The tenth Allegation, still in reference to my Examination Questions, is, 'That no similar attempt has ever been made since the time of Archbishop Laud, when it produced the most serious consequences, alike affecting both Church and State.'

"My Lords, I cannot deny, that the Prelate to whom the Petitioner alludes, *did* make a 'similar attempt.' The Royal Declaration, prefixed to the Articles, was prefixed at the suggestion of Laud, when Bishop of London. And that Declaration has the *same object* with my Examination Questions, namely, literal and grammatical interpretation. The Declaration also gave as much offence to the Calvinists of that age, as my Examination Questions in the present age. The former prepared an Address to the King against the Declaration: and it seems a similar Address is now in contemplation against the Examination Questions*. Nor is it improbable that the fate which attended Archbishop Laud, would befall the Bishop of Peterborough, if the same party should again obtain the ascendancy in the Church. Be this, however as it may, I shall not be deterred from the performance of what I believe in my conscience to be my bounden duty." P. 32.

The plan which Lord Dacre condescended to father was thus completely *done up*. He had been persuaded to move for an address to the throne to enforce the royal declaration of Charles I.—rather a strange proposition to be made by

of the Church. The foundation indeed might thereby be *widened*: but it would be widened with materials, which would soon let down the whole superstructure."

* "Though the motion for an Address was changed into a motion for a Committee, there is a parallel also to *this* motion, in the Committee of Religion appointed in 1641. See the Remarks on the fourth Allegation."

a distinguished whig. His spiritual advisers, however, had long solaced themselves with the anticipation of its efficacy, and Lord Dacre consented to surrender his historical knowledge, and his constitutional jealousy of the prerogative, in order to silence Bishop Marsh. The Bishop, in ten sentences, proved the scheme to be absurd, convinced Lord Dacre that the address would be a waste of powder and shot, and compelled him to substitute a motion for a committee. This had been Lord King's plan a year ago. A profound knowledge of ecclesiastical law enabled his lordship (see *Christian Remembrancer*, Vol. iii. p. 486.) to recommend the House of Lords to go into a committee on the Bishop of Peterborough's Questions, or in other words, to do nothing at all. Lord Dacre came forward under happier auspices, but in the course of one short half hour he was constrained to change his tack, and to steer, in some confusion, for the old port? The learned Prelate had the magnanimity to pity his situation, and to lay before him (what none of the evangelical privy-council had discovered) a mode in which the object of the petitioner might be obtained.

"My lords, I now come to the *prayer* of the petition, in which is proposed an address to his Majesty as Head of the Church, to enforce the royal declaration. But the enforcing of the royal declaration will, for reasons already stated to your lordships, defeat rather than promote the purpose of the petitioner: That purpose, if answered by an address to the throne, can be answered only by an address imploring his Majesty to issue his royal mandate to the Bishop of Peterborough, and prohibit the questions, of which the petitioner complains. My lords, if his Majesty could be induced to issue such a mandate, I would bow in obedience to the royal commands. But before your lordships concur in a *motion* to that effect, it is necessary to consider, whether such an exercise of the royal prerogative would be consistent with the constitution in Church and state. In the use of those questions I exercise a right, which I enjoy under ex-

isting laws: and laws cannot be annulled by one branch only of the legislature. The 34th canon is my warrant for an examination in the articles. My questions constitute an examination in the articles. And whether I propose for that purpose the questions which I now employ, or introduce another set as circumstances may require, is a matter which must depend on my own discretion, and in which no one has a right to dictate.

"My lords, I do not deny, that bishops, as well as other men, may *abuse* their authority. With such an abuse of authority I am charged in the present petition: but whether truly or not must depend on the truth or falsehood of the allegations. My lords, I have sifted those allegations to the bottom. I have proved, that the first allegation contains a direct falsehood; that the second is a misrepresentation; that the third allegation, in which the petitioner contends for an abuse of authority, is dependent on the two former, and consequently devoid of truth. I have further proved that his fourth and fifth allegations exhibit other deviations from the truth; while his attempt to exclude the Liturgy as a standard of faith, betrays a creed, which ill deserves the protection of your lordships. Of the remaining allegations, as far as they have any reference to the pretended abuse of authority, I have shewn, that they are altogether fallacious.

"I ask then your lordships, will you accede to the prayer of a petition, which is founded in sophistry and falsehood? That the noble lord who has presented it was not aware of its sophistry and falsehood, when he yielded to the solicitations, with which I know, that he was earnestly pressed, I am well assured, or he would have rejected those solicitations with disdain. The noble lord could not suspect, that any man would dare to affront the house of lords by the tender of unfounded allegations.

"My lords, before I conclude, I beg permission to say a few words concerning myself. Whatever be the fate of the questions, I have no *personal* interest at stake. I shall be no personal loser, if they are wholly abandoned. I have no other desire to retain them, than what arises from the belief, that they have contributed to the welfare and security of the Church. The voice of faction has been raised against them, and in the onctory episcopal authority has been treated with insolence, and ecclesiastical discipline has been set at naught. But, my lords, this very opposition, when viewed in its *true* light, may be regarded as an argument in their fa-

voor. From assurances, which I still possess, I know that they were approved by learned and orthodox divines: and if that approbation has been lately checked, it is the infirmity of human nature, which recoils at the approach of danger." P. 36.

Such is the Bishop of Peterborough's triumphant defence, and we are heartily glad that it has been published, because we consider the attacks upon his Lordship as parts of a system for governing by menace and intimidation.—Whenever a clergyman opposes or displeases certain parties, they threaten him with Mr. Wilkes and a prosecution, or Lords Dacre, Holland, King, &c. and a Petition to Parliament. The effect thus produced is greater than it ought to be. But in the case before us the Bishop of Peterborough has done justice to himself and his cause—and at the same time has afforded that degree of explanation which was desired, and is deemed satisfactory by real churchmen.—One instance we have already noticed—a second is contained in the following passage, which is added to the work as a note, and which acquaints us with all the alteration which has been produced by the incessant, and virulent invectives of his Lordship's opponents.

"My original object in sending the Examination Questions to Candidates for Orders, before they appeared *personally* in the Ember week, has been greatly misunderstood: and that which was intended as an act of kindness, has been represented as an act of harshness. I sent the Questions, that the Candidate might have time to consider them, and answer them at his leisure; that if his answers were found to be at variance with the doctrines of the Established Church, I might have an opportunity of writing to him, and explaining in what respect he deviated from the doctrines of the Church; and lastly, that if he persevered in doctrines which were irreconcilable with the Liturgy and Articles, he might be refused without undergoing the public disgrace of a rejection in the Ember Week. But my conduct in this respect has been so misunderstood, and the openness with which I have acted has by many persons been so abused, that

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I have been compelled to relinquish it.—At my last Ordination the Examination Questions were answered at Peterborough; and so they will be in future." P. 12.

A Sermon preached before the Incorporated Society for the Propagation of the Gospel in Foreign Parts; at their Anniversary Meeting in the Parish Church of St. Mary Le Bow, on Friday, Feb. 15, 1822. By the Right Rev. William, Lord Bishop of Llandaff.

It is impossible to do justice to this discourse by a mere analysis of its contents, or by selecting one or two of its principal paragraphs. The whole is so well conceived, and ably executed, that those who have a due sense of the importance of Christian Missions, and are desirous of seeing them conducted by the Church, should lose no time in making themselves acquainted with this excellent Anniversary Sermon.

His Lordship commences by shewing that St. Paul's conduct and language both to Jew and Gentile was suited to the peculiar circumstances of each. With respect to the Jews, he indulged them in their regard for the Mosaic law, and endeavoured to convince them *out of the Scriptures that Jesus was the Christ*. To the Gentiles, while he treated them in a different manner, he spoke different languages.

"It is evident that such reasoning as this would have been altogether misplaced in preaching to the Gentiles. To impress them with any reverence for the Jewish Scriptures, an entirely different process would be necessary; and to give them any adequate conceptions of the nature and design of Christianity, or of its Divine pretensions, not only much preparatory instruction would be requisite, but an almost total change in their religious views and sentiments. How, then, did St. Paul conduct himself in this most arduous part of his office?

"When the ignorant multitude at Lystra, astonished at the miracle wrought by Paul and Barnabas, would have done sacrifice to them as Gods, what arguments do the Apostles use to dissuade them from

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such wretched impieties? They exhort them to 'turn from these vanities to the living God, which made heaven and earth, and the sea, and all things that are therein,' and who had never 'left himself without witness, in that he did good, and gave them rain from heaven, and fruitful seasons, filling their hearts with food and gladness*.' These were proofs, from the works of Creation and Providence, level even with the grossest understandings, when set before them in their true and proper light.

"When, again, at Athens, he found himself surrounded by a more enlightened audience, the learned frequenters of the Areopagus, and the teachers of philosophy and morals, he opened his commission in a similar way;—'declaring' that 'UNKNOWN God,' whom they ignorantly 'worshipped,' setting forth His power as Creator, His spiritual nature, and His providential and moral government of the world; deducing from these, by an obvious and easy inference, the absurdity of that idolatrous worship which even these men of wisdom either embraced or connived at; and then openly asserting that momentous truth which they were wont to ridicule, the Resurrection of the Dead." P. 8.

The Bishop then comments upon the Apostle's writings, and shews in masterly summaries of the principal epistles, that the rule already mentioned is strikingly exemplified in all of them. We extract his Lordship's remarks upon the Epistles to the Romans and the Corinthians, and his proof that the same system was always observed in the dissemination of divine truth.

"The great question discussed in the two former of these Epistles, is that which relates to the connection between the Law and the Gospel;—how far they were, either or both of them, necessary to salvation, and compatible with each other. Two opposite parties felt an interest in this question;—the Jews, who held that none could be saved but by the law of Moses;—the Heathen, who believed the light of nature to be sufficient, without either Moses or Christ. Although the argument, therefore, appears principally to concern the Jews, yet St. Paul, in writing to those who lived among the Heathen, found it necessary to adapt his reasoning to both. He shews, that 'all had sinned,' both Jews and Gentiles; and that neither could the latter be justified by the law of

nature, nor the former by the law of Moses. On this ground, he establishes the necessity of redemption, of justification, and of sanctification, through some other means; and then brings forward the proofs, that these had been accomplished by Jesus, 'the Author and Finisher of our faith.' His argument is conducted sometimes with reference to the proud pretensions of Heathen philosophy, or the gross delusions of Heathen superstition; sometimes, with considerations more directly adapted to the Jewish worshipper." P. 11.

"Corinth was the head-quarters of voluptuousness, vice, and false philosophy. In opposition to these, and especially to the last, St. Paul descants upon the insufficiency of human knowledge as a guide to spiritual truth. He contends, that 'the world by wisdom knew not God;' and that what the Heathen philosophers deemed weakness and foolishness in those who preached the Gospel, had proved to be wiser and stronger than their efforts to overthrow it, being supported by the signal power of God†. This is the substance of the earlier part of the Epistle. Towards the latter part, his mode of illustrating the doctrine of a Resurrection of the Dead affords another instance of this appropriate mode of teaching. The objections to the doctrine are refuted, partly by physical, partly by moral evidence, as well as by insisting upon the established fact of our Lord's Resurrection†. To the Jews, there was no need of urging such considerations as these; since all, except the Sadducees, admitted the truth of the doctrine; and the Sadducees our Lord himself had silenced, not by philosophical proofs, but by an appeal to the Books of Moses, which they professed to believe‡." P. 14.

"The rule, then, which the Apostle laid down for his own observance, in the words of the text, was strongly exemplified in every part of his conduct. In addressing the Jews, he invariably assumes the first principles of religion in general, and even some of the main doctrines of revealed religion, as already known and admitted on their part. In arguing with the Gentiles, he begins with laying down the most simple and obvious maxims of moral and religious truth, and from thence leads on his hearers or his readers to the plainest evidences of the Gospel, and gradually to its sublimest mysteries. Nor was this mode of teaching peculiar to St. Paul. It was characteristic of his fellow-labourers in the same cause: it was characteristic of their heavenly Master himself: it was cha-

* Acts xiv. 15—17.

† 1 Cor. i. 18—28.

† Ibid. xv.

‡ Luke xx. 37.

racteristic, moreover, of God's merciful dealings with mankind, in every revelation that has been made to them, from the beginning of time.

"Look at the whole course of the Divine dispensations in preparing the world for the coming of HIM who was 'THE DESIRE OF ALL NATIONS'."

"In the rudest and earliest ages, general intimations only were given of the expected blessing. Gradually more and more light respecting it was diffused, as the mental eye became able to bear it. Matters of Faith were gradually and progressively unfolded. But, in every age, the great practical rules of life were taught fully and clearly *without reserve*. 'In every nation,' where even a glimpse of revelation appeared, it was understood, that 'he that feareth God and worketh righteousness is accepted of Him t.' This was laid as the ground-work of the whole. For, until men believed that there is a God, and that He is a rewarder of them that diligently seek Him ‡, it had been in vain to preach any of the more recondite truths which revealed religion could set before them.

"Even the Mosaic law, with all its requisitions of faith and worship, was founded on the broad principle of moral and religious obedience. And what were its numerous expiations and ablutions, but means to 'convince men of sin,' and to shew them the necessity of Atonement and Redemption? What were all the lessons of the Prophets, intermingled with their predictions, but terrific denunciations against sin, and encouraging incitements to virtue? What, too, was the special office of the Baptist, the immediate Forerunner of our Lord, but to 'prepare the way of the Lord' by 'making his paths strait §,' and to sound in the ears of his followers the necessity of repentance, and of bringing forth fruits meet for repentance ||, that they might be rendered fit for the reception of the Gospel?

"True it is, that the Law and the Prophets failed not, together with this high tone of moral instruction, to direct the believer to that Fountain of Grace and Mercy, whence alone he was to derive spiritual aid and comfort: and in highly figurative language the blessings of the Gospel were shadowed out, to win the affections, and to animate the endeavours of those who would profit by their instructions. In this respect, there is a wonderful harmony between the Law and the Gospel, the Pro-

phets and the Apostles. But there is the same harmony also between them, as 'Preachers of righteousness,*' and expositors of the Divine will. In both, 'mercy and truth are met together, righteousness and peace have kissed each other t.' In neither, is God's free grace overlooked on the one hand, or man's free will on the other. No where is unconditional salvation offered; no where is Faith separated, as to its saving effects, from the spirit of Obedience, and the endeavour to 'perfect holiness in the fear of God †.'

"Once more; let us look at the pattern of teaching set before us, in HIM who 'spake as never man spake §,' and, 'in Whom dwelt all the fullness of the God-head bodily ||.' How did HE open his instructions to mankind? What was His sermon on the mount, but a preliminary series of exhortations and of precepts, by which His hearers might be qualified to receive, in due time, a fuller revelation of the great purpose of His coming into the world? These were to fit them for entering into His kingdom, or, in other words, for embracing the Christian Faith. In the order of His teaching, the inculcating of moral truths preceded the gracious invitation, 'Come unto me all ye that are heavy laden, and I will give you rest:' and that invitation was immediately followed by the admonition, 'Take my yoke upon you ¶.'

"In vain, then, with these authorities before us, may we hope for success in the great work of spreading Evangelical Truth, if we invert this order of proceeding; if we derange and confound that method of instruction, which is no less necessary at one period than at another, because at all times in unison with human nature." P. 17.

The application of this great principle to the Missions of modern days, is contained in the remainder of the discourse; and the Bishop of Llandaff shews conclusively that care is necessary in selecting proper persons for conducting them, and that there is every reasonable prospect of seeing that care exerted by the Society for the Propagation of the Gospel.

"There can be little doubt, that one cause of the frequent failure of Missionaries, in their labours to convert Pagans to the Christian Faith, is the injudicious

* Hagai, ii. 7. † Acts, x. 35. ‡ Heb. xi. 6.
§ Matt. iii. 3. || Ibid. iii. 8.

* 2 Peter, ii. 5. † Psalm lxxxv. 10.
‡ 2 Cor. vii. 1. § John vii. 46.
|| Col. ii. 9. ¶ Matt. xi. 28, 29.
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manner in which they obtrude upon ignorant and debased minds, *without any previous moral cultivation*, those doctrines of revealed religion which are most difficult of reception, and most repugnant to their pre-conceived opinions. To preach, for instance, Justification by Faith, and Sanctification by the Holy Spirit, before they have been taught that perfect law of God, by a comparison with which their own conduct would render them self-condemned, and shew them the necessity of redemption and renovation,—is to proceed in a manner unnatural, irrational, and therefore the least likely to produce lasting effect. To descend also upon the danger of self-righteousness, and the utter worthlessness of good works, seems not to be the most efficacious mode of bringing those who are already ‘dead in trespasses and sins’,* to a better sense of duty, or to excite in them earnest endeavours to ‘work out their salvation with fear and trembling’†.

Supposing these doctrines, therefore, to be ever so capable of an exceptionable explanation, and even to be essential to the Gospel system; yet what discerning man would *begin* the work of conversion by preaching them to persons, as yet ignorant of the difference between good and evil; to persons, who know not God, or have no just conceptions of His nature and perfections; who are unconscious that they are transgressors of the law, or have incurred its penalties?

“Another error of over zealous, though well-meaning enthusiasts, is that of relying upon the expectation of *extraordinary inspirations from God*, to further their undertaking, and to supply the place of mental cultivation and discipline. Far be it from us to depreciate the piety or sincerity of those who, devoting themselves to the service of God with all their hearts, and souls, and minds, go forth under a strong impression that the Divine blessing cannot but accompany their exertions. Yet, though we may admire and reverence the fervour, the courage, the exalted piety, which appear to prompt them to this noble enterprize; we must warn them, that it is a hazardous, if not a presumptuous measure, to tempt the Most High by rash adventures to execute such a purpose, where the qualifications most essential to it are wanting. When the power of *miracles* was withdrawn, with it was withdrawn also that of *extraordinary inspiration*, itself a miracle. No evidence, at least, can now be given of the one, where the other is not to be found. Yet,

even in recent times, unwarrantable pretensions have too often been made to gifts and outpourings of the Spirit upon every emergency, and to marvellous effects wrought upon their hearers by these supposed aids from above. But what, for the most part, have been the results? For one sincere and steady convert to the Faith, thousands probably scoff at the doctrine, no less than at the preacher. They perceive nothing to command their belief, or their respect, because their understandings are unconvinced, their hearts untouched, their sense of rectitude or of guilt unimproved: or if an impression be made on more susceptible minds, yet is it transient and unsubstantial ‘as a morning cloud, and as the early dew that goeth away’.” P. 25.

“It is, I know, a prevalent opinion, that conversions, of whatever kind, to the Christian Faith, are of paramount importance to any lesser discriminations of that Faith among those by whom it is professed; and that provided the Gospel be preached to the Heathen, we need not be scrupulous as to the particular tenets of the parties so employed. And were it a question, whether the Heathen should remain in utter darkness, or receive but a partial and imperfect light, Christian philanthropy would not, perhaps, allow us to hesitate on the alternative. But where the question is, whether the work of conversion should be confided to competent or incompetent distributors of the word;—where we have the choice presented to us, of carrying on a design of such unspeakable magnitude, by the operation of persons trained according to our own well-grounded persuasions of truth, or of committing it to others in whom we can place no such confidence;—then the case is altered; and we can no more, with a safe conscience, consent to blend together these discordant materials in the work of foreign instruction, than in that of domestic culture.

“Unquestionably, the most defective or corrupt form of Christianity may be preferable to absolute Infidelity;—Popery, or Socinianism, to Judaism;—Judaism to Mahometanism;—Mahometanism itself to Paganism. Popery recognizes most, if not all the essentials of Scripture Truth. Socinianism does not openly disavow the authority of the Sacred Volume. Judaism receives the Scriptures of the Old Testament. Mahometanism derives some of its tenets from both the Old and New Testaments. Paganism has nothing in common with any of these, except some

* Ephes. ii. 1.

† Phil. ii. 12.

* Hosea vi. 4.

imperfect recognition of those first principles of theology and morals, the belief of God and of a future state, which never, perhaps, have been entirely obliterated from the human mind.

"We may, then, and we ought to rejoice, when we hear that whole regions which knew not the Lord, or his Christ, have been brought to acknowledge both, whether more or less accurately instructed. When we read, in the records of past times, what was effected in this way by the Jesuits; or, in more recent times, by Protestant Sects, who hold not communion with ourselves; it were a cold and selfish feeling, that should withhold our commendation of their laudable exertions. But we cannot forbear asking ourselves, if we had been engaged in the work, should we have done it in the same manner? Or could we conscientiously have co-operated with them in the views they inculcated of religious truth? Could we, on the one hand, have joined in recommending image-worship, transubstantiation, invocation of saints and angels? Could we, on the other hand, have concurred in suppressing the doctrines of atonement and sanctification? Or, again, with another party, in preaching these doctrines to the neglect of good works? Nay, more, if we were now to traverse these countries where the Gospel had been thus imperfectly, and, in our judgment, erroneously preached, should we not, ought we not to endeavour to put them in possession of a purer and more perfect Faith?

"Apply, then, this obvious principle to any design for evangelizing the Heathen world, and it will shew the true line and limits of our duty in this respect. We cannot call in coadjutors whose views of Christianity essentially differ from our own. Willing, to the utmost, to tolerate diversities, nay, errors of religious opinion, we cannot join hand in hand to give them currency and effect. We must be content with lesser means of compassing our end, rather than avail ourselves of such questionable aid.

"On these grounds, it is impossible that we should not be anxious to give to the enterprising spirit now prevalent among us a salutary bias and direction. Not that the Church of England entertains any narrow views of policy, or any feelings of hostility towards those who dissent from her communion; but, that, in upholding her own ascendancy, (that ascendancy which the laws and constitutions of the realm have given her) she is firmly persuaded that the general good will be best promoted; the good even of those who

think scorn of her pretensions, and would fain lay her honours in the dust." P. 29.

It would be paying a very bad compliment to the common sense of our countrymen, to doubt the effect which these arguments will produce. A plainer statement was never made than that by which the Bishop of Llandaff enforces the claims of the Society for the Propagation of the Gospel. Let that statement be disseminated as industriously and as widely as statements of a different character usually are, and it will convince every reasonable Churchman, that his first duty, as an encourager of Missions, is to support the authorised Corporation before which his Lordship preached.

An Apology for the Pastoral System of the Clergy: A Sermon preached at the Visitation of the Venerable the Archdeacon of Huntingdon, May 6, 1822, and published by his command. By J. H. Brooke Mountain, A. M. Rector of Puttenham, and Vicar of Hemel Hempstead, Herts, and Prebendary of Lincoln. 8vo. pp. 28. Rivingtons. 1822.

At a time when the Clergy stand in need of defenders, Mr. Mountain has undertaken a defence of their practice and preaching, which if in principle not entirely new, may still claim the merit of considerable novelty in illustration, arrangement, and application. From Gen. xxxiii. 13. he takes occasion to compare the Shepherd of souls with the keeper of sheep, and contends that care must always be taken, lest if *men should over-drive them one day, all the flock will die.* We subjoin a few specimens from different parts of the discourse.

"It will not be necessary to recal to your recollection the occasion upon which the words were spoken which I have selected for my text, nor to argue that the minute historical fact to which they relate is not recorded for its own sake; 'Doth God take care for oxen?' asks St. Paul, in making a similar application, 'for our

sakes no doubt this is written.' The literal fact that a flock may be over-driven, and in consequence of the weakness of some of the sheep, may, from such violent measures, come to an untimely end, is noticed merely to convey to us the same spiritual lesson which we are taught by a variety of other figures, as well as by direct precept and example; viz. that the duty of a good shepherd is not merely to drive his flock; but to drive them gently, and prudently, and carefully; waiting for the slow, carrying the young and weakly in his arms, restraining the speed of the wild, and the ardour of the strong, so that all may have time for rest and food, as well as for travel. 'He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom; and shall gently lead those that are with young.'

"It is admitted that in figurative language, we are not, generally, to expect universality in the points of comparison: and that serious mistakes may arise from filling up too much the analogies so boldly and slightly sketched in the masterly style of Holy Scripture; but the analogy which subsists between the duties of a shepherd, and the pastoral charge committed to us is so strikingly perfect, is so often and at such length introduced, not only into the inspired poetry of the Prophets, but into the most solemn and sober instructions of the New Testament, and indeed has so completely interwoven itself with the language and the symbols of every age, and Religion, and Government, that we are surely justified in pursuing it somewhat more closely than we should follow up metaphors of which the application may be incidental and imperfect, in deducing from the necessary practice of the 'keeper of sheep,' an illustration at least, if not a confirmation of that system in the exercise of our pastoral office, which study and judgment had previously formed.

"I submit, therefore, that as it is the duty of the literal shepherd to provide for the safety of his whole flock; to consider that the slow are often the most valuable, the heavy most productive, the young and weak most capable of improvement; and for their sake to content himself, and to make the strong leaders of the flock content with a moderate pace, and a gentle progress; so it is the duty of a faithful pastor of the spiritual flock, however ardent his zeal, however fervent his delight may be in accompanying the higher ranges of bold and strong spirits, to remember, in the public exercise of his function, that all have an equal right to his attention, all

are entrusted to his charge, all will be required at his hands: those perhaps, especially, who being infirm of nature, and weak in grace, stand in peculiar need of his careful guidance and unremitting attention.

"There are certainly, in every considerable congregation, many persons who are aptly represented by the heavy mothers and the young of the flock; persons who will not, who cannot bear to be over-driven; who would either be left behind in hopeless disgust, or harassed to death in the vain endeavour to follow the dictates of a too hasty zeal: and these persons are by no means to be regarded as of less value, or as having a less claim to our assiduous care, than those of a more ardent temperament, or of less weighty prepossessions, who may be ready to follow our most rapid movements, if not to outgo them, *ὀρῶντες καὶ ἄνωγε τὴν μὴδωρὰν.*" P. 6.

"With this weight of authority, of reason, and of Scripture on our side, we feel ourselves perfectly secure in the rectitude of the principle we have adopted, preferring a connected system in the discharge of all the branches of pastoral duty, to that desultory, irregular manner of driving the scattered flock, which has ever been characteristic of heresy and schism.

"There is perhaps no department of the ministerial office, in which the evils arising from a want of due attention to this principle, are more strikingly exemplified than in that most important duty, the Visitation of the Sick, to whom serious impressions of Religion, and alarm for the state of their souls, are too often entirely new. When such persons fall into injudicious hands, when the officious interference of some self-commissioned teacher, anticipates or supersedes the attentions of the parochial Clergy, it is generally determined by the constitution of the patient, and the nature of the disease, whether he is to be exalted with unauthorised raptures and unfounded confidence, or sunk under the most distracting apprehensions, and consigned to ruinous despair.

"If he be of a lofty, aspiring temper, if he possess great quickness of perception, and readiness of expression, he will be encouraged to feel assured of justification; he will be allowed to vault over the painful and tedious discipline of humiliation and repentance, and will become at once, in his own estimation, a confirmed and full-grown Christian, ripe for immortality.

"If, on the contrary, he is gloomy from temperament, and slow of apprehension; if his complaint preys upon his spirits, and obscures his understanding, he will be driven to desperation by ill-judged at-

tempts to work him up to a fervour of devotional feeling, of which his nature is incapable, and will too frequently conclude either in rashly rejecting his Saviour, or in weakly apprehending that his Saviour has rejected him. Thus, they who ought to be restrained and humbled, are stimulated to the most offensive and dangerous presumption; and they who should be cherished and encouraged are goaded to despair.

"But where such interference has not occurred, where the true Pastor of the flock is permitted to attend his duty without interruption, and to administer the fears and the hopes sanctioned in the Gospel, according to the dictates of sound judgment, and staid experience—how different will be the result! how gratifying to the Minister, how healing to the afflicted soul, how acceptable to the 'Chief Shepherd,' whose deputies we are!

"Then 'the bruised reed is not broken, the smoking flax is not quenched;' the weak and timid spirit is strengthened and supported; the dull and prejudiced understanding is informed and enlightened, the presumptuous, self-satisfied libertine is awed and humbled; the indolent, is roused, the sleeping conscience is awakened; every sheep has his due share of attention, his appropriate species and quantity of pasture: the convert is gently conducted to the foot of the Cross, there to be eased of his heavy burden, and healed of his deadly wound." P. 18.

Mr. Mountain strongly recommends the application of the same system to the recovery of Dissenters, but guards his recommendation by protesting against a suppression or compromise of the truth. To reveal it with discretion and gentleness, he justly observes, is one thing; and to deceive the straying sheep by injurious concealments, another.

Perhaps the happiest portion of his Sermon, is that in which he traces up what is termed the unpopularity of the Church, to the very circumstance of which it may be so justly proud; and, as it is the fashion of the present day to seek the lowest and most despicable popularity, by the most varied exhibitions and tricks, we cannot better take leave of this eloquent and judicious preacher, than by extracting the passage to which we allude.

"It is to the conscientious and judicious application of this pastoral care to the whole of their flock, that the Clergy are, in a great measure, indebted for that most false and illiberal accusation, of not preaching the Gospel. We are arraigned with this, the most serious, the most appalling of all possible charges, because it is not our practice to gratify one description of persons in our mixed congregations at the expence of all the rest; because we do not compose our discourses with a view to exalt our own spiritual acquirements, (I was about to say in the judgment rather) in the estimation of those, whose Religion consists more in feelings than in principles, and is kept alive only by continual appeals to their strongest sensations; because we do not condescend to distil the nutriment of the soul into a mere spirituous stimulant, nor to intoxicate the majority of our hearers, in order to awaken the few; because, in one word, we are the shepherds, not the hunters of the sheep: We know our duty to extend equally to them all: we know that we have the young to instruct, the ignorant to teach, the innocent to guard, the weak to raise, the forlorn to cherish, as well as the infidel to be reclaimed, and the reprobate to be alarmed: We endeavour, therefore, *ὁρδορομεῖν τὸν λόγον τῆς ἀληθείας*, 'rightly to divide the word of truth;' 'to give every one his food in due season;' to preach 'not ourselves, but Him that sent us;' to regard the esteem, (the admiration if you will,) of our people, as one of the means, not the end of our ministry; and never to hesitate a moment in sacrificing the apparent means to promote the real end for which we have been ordained.

"With these objects in view, we do not wonder, though assuredly we lament to find that no description of persons is perfectly satisfied with us; while some complain of our being too practical, others are offended at our earnestness in enforcing peculiar points of Faith; while one party desires more simplicity and familiarity, another would be better pleased with a higher range into the learning and controversy of Theology; while a part of our congregations shrink from all that searches the heart or goads the conscience, others disdain every weapon but the tranchant blade, every remedy short of excision: none considering that it is impossible to please all; that if it were possible, it is the very reverse of our duty; that we are sent not to entertain, but to instruct; not to please, but to reprove; not to follow the taste, the inclination, the opinions of the world, but to regulate, to reform, to condemn them." P. 22.

MONTHLY REGISTER.

Society for Promoting Christian Knowledge.

DEANERY OF ACKLEY.

Extracts from Fourth Annual Report.

THE Committee of Members of the Society for Promoting Christian Knowledge within the Deanery of Ackley and its Neighbourhood, beg to present to the Public the *Fourth Annual Report* of their Proceedings in the District.

From the statement of the number of Parish Schools in the District, given in the Appendix, which are taught either *wholly* or *in part* by publications from the Society for Promoting Christian Knowledge, it appears, that the number of Children so taught, in 18 Parishes from whence returns have been received, amounts to 2,738. The distribution of Books from the Society's stores, though not so extensive with regard to Tracts as recorded in former Years, yet continues to be considerable. From the Parishes of Appleby, Ashby-de-la-Zouch, Austrey, Barrow-upon-Soar, Castle-Donington, Church-Gresley, Cole-Orton, Kegworth, Loughborough, Mount Sorrell, Packington, Polesworth, Ravenstone, Rothley, Seale, Shuttington, Swepstone, and Whitwick, and from the Chapelry on Charnwood Forest, there have been distributed since the 30th of April, 1821:

From Parent Society.

Bibles and Testaments,	178
Prayer Books and Psalters	160
Tracts, bound and stitched	970

From Local Depository.

Bibles and Testaments	199
Prayer Books and Psalters	219
Tracts bound and stitched	1219

Total.

Bibles and Testaments,	377
Prayer Books and Psalters	379
Tracts bound and stitched	2189

Total 2945

The Quarterly Meetings of the Committee continue to be held, alternately at Loughborough and Ashby-de-la-Zouch; this arrangement being still found to be at once conducive to the convenience of Members, and to the general objects of the Committee.

On the subject of Parochial Collections, the Committee have little information to

afford for the past year: as, with the single exception of Barrow-upon-Soar, local circumstances and the general state of Agriculture, have rendered it inexpedient to make any such appeal for the present, even in those Parishes where it has been formerly made. The Committee hope however that this important mode of recommending the Society's objects to public attention and support, though suspended, will not ultimately be abandoned; but rather revived, on a recurrence of more favorable circumstances, with increased energy and success. In the Parish of Kegworth, where a collection has been formerly made for this Society, a collection was made during the last year for the Society for the Propagation of the Gospel in Foreign Parts, as will appear from the short statement of that Society's proceedings in this District, affixed to the present Report.

The proceedings of the Committee, as they respect the Society for the Propagation of the Gospel in Foreign Parts will be found in a subsequent part of this Report.

After having thus briefly stated the local proceedings of this particular district, the Committee have great and peculiar pleasure in further reporting, that a County Anniversary for the advancement of the designs of the Societies for Promoting Christian Knowledge, and of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, was held at Leicester during the last summer, which was both *numerously* and *respectably* attended, and was abundantly sufficient (in point of success,) to encourage the repetition of the same measure during the present year. The Committee cannot but express their strongest persuasion, that an occasional intercourse of the several Districts with each other, and a communication of each others views and proceedings, must be attended with great advantage to the general objects of the Society: and whilst the nature of the union between the county in general and each particular district, will gradually unfold itself, so also experience will shew in what particulars it is desirable to keep the proceedings of each district distinct.

The Committee conclude this Report with expressing their hearty satisfaction at the continued progress of their several designs; and with a humble hope and prayer, that under the blessing of Almighty God, and through the exertions of the Clergy

and laity throughout the several Districts; the Society for Promoting Christian Knowledge may increase more and more in extending its pious and useful services throughout all parts of the United Kingdoms in Great Britain and Ireland and their Dependencies: to the glory of God, to the extension of sound religion, and the propagation of morality and good order throughout the realms of Great Britain.

FRAS. MEREWETHER,
Secretary.

Society for the Propagation of the Gospel.

Extracts from the last Report.

WE subjoin the following letters, which appear in the Report of the Society. The first is from the Rev. W. Wright, Missionary to the Cape of Good Hope; the second from the Rev. Professor Mill, of Bishop's College, Calcutta.

*"Cape Town, Cape of Good Hope,
September, 1st, 1821.*

"In compliance with your desire, and in conformity to the rules of the Society, that I should communicate with you, I take the opportunity of writing to you by the ship Morley, which leaves this in a few days for England, and I trust that I have at length something to communicate which may not be wholly unworthy of the attention of the Society.

"My voyage from England lasted three months, during that period I performed Divine Service regularly, and preached every Sunday and holiday, with two exceptions, having been once prevented by sickness, and at another time by the inclemency of the weather. We anchored in Table Bay, on Wednesday, the 7th of March; and I am happy to say, that the voyage in general was very favourable. On the 8th I landed, and presented my letters of introduction to Sir Rufane Donkin, the acting Governor, by whom I was courteously received; and obtained from him, as well as from the Colonial Secretary, every promise of encouragement in my humble endeavours to carry into effect the benevolent designs of the Venerable Society for Propagating the Gospel, the constitution and objects of which I explained.

"My first object was to enquire into the state of education in the Public Schools. I therefore, in company with the Rev. Mr. Hough, Colonial Chaplain in Cape Town, visited the Free School, first instituted here under the government of Sir

John Cradock. I there found, that if the leading principles of the National Society had been ever, as I was informed, fully acted upon, the School had now greatly degenerated. The system of mutual instruction was almost lost sight of, and the mechanical parts of the system, which appear so well calculated to keep up the attention, and to infuse life and activity through every department, were so much neglected, that I thought it necessary to address a letter to the Colonial Government on the subject. My letter was dated the 7th of April, and on the 21st of the same month I received a most favourable reply from Colonel Bird, the Colonial Secretary, stating that my letter had been submitted to the consideration of his Excellency the Acting Governor, and that in consequence a communication had been made to the Members of the "Bible and School Commission," with whom arrangements of this nature exclusively rested, and that he trusted such measures would be adopted as to meet the object which all must feel equally interested in; "that of improving the system of education in every possible way." In consequence of the communication from Government, a meeting of the Bible and School Commission was called; in which it was agreed, that I should be authorized to visit and superintend the Free School, and introduce the necessary improvements. I therefore, without further delay, set about the improvement of the School; and though it has been attended with considerable difficulty, I have the satisfaction of adding, that the School is now nearly conducted on the principles of the Central School in Baldwin's Gardens. I have also the pleasure of being able to inform the Society, that since this change has taken place, the School is daily increasing in numbers, and I have every reason to be satisfied with the progress and diligence of the children, as well as the attention of the Masters. When I first visited the School, the number of Scholars in the English department was 45, of whom nine were slaves. In the Dutch department the number attending was 194, of whom about 24 were slaves. The number at present of those attending, is, in the English department, 60, seven of whom are slaves; and, in the Dutch, there are now 235, of whom 36 are slaves, and 199 free. Of these latter, 133 are of the Reformed Church, which is the old established religion of the colony, and 12 are Lutherans. Of the remaining 54, two are Hottentots, seven the children of Mahomedan parents, and the remainder are generally the children of slaves who have ob-

tained their freedom; but though instructed at the School in the principles of the Christian religion, none of the latter have been baptized.

"There is also at present a more constant and regular attendance than formerly. The general number of those lately attending the morning School, averaged about 170—it is at present above 200; for it cannot be expected that the attendance can be quite regular, particularly on the part of the slaves, whose time is not at their own disposal.

"I have distributed a considerable number of the National School-books which I received from the Society; but we are very much inconvenienced by not having a sufficient number of Alphabets, Arithmetical Tables, and National School-books, Nos. 1 and 2. In the Dutch department, there is a great want of good elementary books. I am not certain whether the National School-books have been translated into Dutch; if they have, a supply of them would be particularly gratifying, as they would be far superior to those now in use. The re-organization of the School has, particularly in the commencement, occupied a great deal of time and trouble, and the School will continue to require a strict attention on my part, as I am almost the only visitor; but I have been also latterly engaged in other duties, an account of which I proceed to lay before the Society.

"At the distance of eight miles from Cape Town, is the village of Wynberg, consisting chiefly of a number of scattered cottages, in which, as well as in the immediate neighbourhood of the village, reside many families, both Dutch and English, who have no opportunity of attending Divine Service, unless at Cape Town. The consequence is, that many of the lower orders have been entirely without the benefit of religious instruction for years, and the distance often renders it too inconvenient for those of the better order to attend their Church in town. The vicinity of the village, particularly in the hot months, is the residence of many of the most respectable of the inhabitants, as well as invalids from India, who come here to enjoy the benefits arising from a cooler atmosphere, the thermometer being at least six degrees lower than in Cape Town. There are also some officers and soldiers stationed here. Among the inhabitants must also be included a number of slaves, and some Hottentots.

"A House of Worship appeared to be here particularly wanting, and was much wished for by many of the inhabitants.

The Rev. Mr. Hough introduced the subject to the Acting Governor, who entered fully into the measure, and immediately gave orders for the preparation of a Chapel, of which I was requested to undertake the duties. To this I readily assented, confident of the approbation of the Society. The Chapel was originally one of a number of huts, which were erected as a temporary barrack, and which has been very neatly fitted up for Divine Service, at the public expence. I officiated there for the first time on Sunday, the 22d of July. The congregation, on that day, amounted to 70, which was thought a considerable number for the Winter season; but it has since so much increased, that there are sometimes 120 or 130, and scarcely ever less than 100. I expect that the congregation will be much more numerous in the Summer months, which are just commencing. It has not yet been thought advisable to have the Sacraments administered there, as it was deemed expedient to wait for the arrival of Lord Charles Somerset, whose sanction would be necessary for the continuance of the measure, and whose support, which I have no doubt it will receive, would be of the utmost consequence. It is also my intention, on Lord Charles Somerset's arrival (which is daily expected,) to endeavour to have a School established, on the principles of the National System, which I trust will be productive of much good, both among the white and black population. I have had some difficulty in procuring a good Clerk, in which I have at length succeeded, and have, with his assistance, formed a very decent choir of singers. It will, perhaps, be right to inform the Society, that, though attended with some expence, all the duties have been gratuitously performed." P. 136.

Extract from the Correspondence of Professor Mill.

"The impulse given to the public mind here, with respect to the obligation of improving the state of the native population, is indeed remarkable; and the conviction among the more reflecting and religious part of the European society, seems to be gaining ground, that this improvement must involve in it the introduction of Christianity, and should be conducted according to the sober principles, the apostolical doctrine and discipline of our Church. The great difficulty with which we have to contend, is the prejudice which associates every endeavour of this nature, with hostility to the establishment; a prejudice, which though contradicted by innumerable testimonies both in former times and the

present, exists in the minds of many very different classes of persons, and is confirmed in them by much that they see and hear around them. The good which the Missionaries of the dissenting communions, the Baptists especially, are actually effecting among the heathens, is strongly counterbalanced by the evil of this false opinion, which many of them avowedly, and all indirectly, are the means of propagating with it. Excepting this obstacle, arising naturally out of the original evil of their separation, which threatens more at future times than at the present, the planting of the Church in India, there seems no reason for discouragement. Apprehensions of danger from the native prejudices, are, in the judgment of almost every observer here, without foundation. The experience of the Diocesan Schools, and others where the children of Pagans are instructed, proves that they will admit any thing, provided their errors be not the direct objects of attack; and that while the indolence and sensuality of their native habits bind them most to their superstitions, the hopes of their childrens advancement, are sufficient to make them consent to the method, which more effectually than any other, tends to undermine the same superstitions in them. From the very limited experience I have myself acquired in this country, I can speak with confidence to the fact, that the Scriptures, and other Christian books, even in places the most contradictory to the whole system of idolatry, may be read in Heathen Schools, where Brahmin Pandits are the hearers and teachers, without exciting any alarm or offence whatsoever." P 150.

NATIONAL SCHOOLS.

On Monday last the Parochial Charity School at Paddington, which has been lately enlarged on an extensive plan, so as to afford the benefits of moral and religious instruction, and habits of industry, to all the poor children of the parish, was opened by the Lord Bishop of London, Patron, attended by the School Committee, and a numerous and respectable assemblage of visitors. There was a Public Examination of the Children, who acquitted themselves with great credit, both to themselves and their Instructors, and shewed a highly commendable progress in those attainments suited to their condition of life. The new School Rooms, recently erected immediately opposite the Church, are calculated to contain upwards of 300 Children, and were much admired for the simplicity of their construction and accommodation. The charge of the new building will be

defrayed by the voluntary contributions of the parishioners and their friends, aided by a very liberal grant from the parish funds, and a donation of 150*l.* from the National Society.

LAW INTELLIGENCE.

May, v. Parish Officers of West Mersea.

THIS most important appeal, which was conducted by Mr. Broadrick and Mr. Ryland for the appellant, and by Mr. Jessop and Mr. Knox for the respondents, occupied the Court from 12 o'clock till 7. "It involved the question, which has excited so much interest, since a decision that lately took place in Norfolk, namely, whether the rent is to be taken as a criterion of the occupier's ability, when it is proved that the occupation of his land is productive of no profit; and whether the actual profit derived from the tithes is not to be taken as the criterion of the tithe-owner's ability; and consequently, whether in a parish in which the occupiers of land derive from it no ability to support the poor, the statute of Elizabeth does not throw the burden upon the tithe-owner exclusively *."

Mr. Broadrick, in his opening, stated that Mr. May, the improPRIATOR of the great tithes of West Mersea, had, in April last, been raised in his assessment to the sum of 346*l.* 12*s.*, being 4*s.* per acre on 1733 acres of land; no alteration having at that time been made on any other proprietor in the parish. Against that rate he appealed, on the ground that he was assessed at the whole value of the tithes; whereas the land was charged at 10*s.* per acre, which was only two-fifths of its value. Mr. B. observed that there were several admissions agreed upon between the parties, that the question might be decided upon its merits, and not evaded by any tech-

* The part marked with commas here and elsewhere, is taken from the *Essex Herald* of July 23, 1822.

nical objections. It was also admitted that the productive value of the great tithes was 4s. per acre. On a question from the Court as to the precise extent of that admission, there appeared some little confusion in the explanation, but it was understood that 4s. per acre was the sum paid by several occupiers as a composition in the usual way, and that the appellant had offered to compound with all at that price.

Two Surveyors, "Mr. Lake and Mr. Creek," living in the neighbourhood, and acquainted with the lands in West Mersea, were called, who calculating on the produce of a supposed farm of 210 acres, agreed in stating the produce at the present prices of grain, exclusive of seed, corn, and of the oats, clover and turnips for horse feed and cattle, to be about 848*l.* The expences, inclusive of parochial assessments, and of tithes, namely, 4s. per acre for great, and 1s. 6*d.* for small tithes; and of seven per cent. to the occupier for interest of capital and profit, were estimated at about 585*l.*, leaving 262*l.* 10*s.* for rent, at 25*s.* per acre, with 10*s.* over in the accurate balance of the account as given in Court. On cross-examination it appeared that they had omitted to charge for manure brought on the farm, which might be 20*l.* These gentlemen agreed also in stating that they considered one-fourth of the land or one-fifth of the aggregate of land and tithe, as the value of the great and small tithe together; from which one-fourth was to be taken as the value of the small tithe. Therefore if the land was worth 25*s.* per acre, (and they expressed no doubt of being able to find occupiers at that price) 6*s.* 3*d.* would be the value of the whole tithe, and about 4*s.* 8*d.* the value of the great tithe alone, which might be let for 4*s.*

On the part of the respondents, Mr. Jessop represented the extreme importance of the principle, for which he should contend in this

case, and which he had no doubt he should establish, although it would be attended with fearful consequences, and would involve in ruin the whole of that species of property which the appellant possessed. But he saw nothing more likely than the decision of the present case to call the attention of the legislature to the necessity of altering the existing law upon this subject, and of giving that protection to agriculture which was so loudly demanded. He urged that both land and tithe were to be assessed alike according to their productive value; and that in this case he should shew, that the produce of the tithes was abundantly more than the sum at which it was now rated; but that to the occupier of land there was no profit or rateable value whatever.

In proof, two Surveyors, "Mr. Rogers and Mr. Dawson," were called, who, taking the whole quantity of land paying great tithe at 1733 acres, and calculating the produce of about 1246 acres now in crop, estimated the whole produce at about 8220*l.*, the tenth of which was 822*l.* Deducting 2*s.* for every acre in crop for the cost of collecting, &c. there would be left 697*l.*, the value of the tithe. These gentlemen calculated the whole expences to be such as left only 1*s.* 2½*d.* per acre for rent and profit; and denied that there was any profit on stock as given in the account on the other side. Mr. Smith, an occupier, who had been overseer of West Mersea, was called, from whose evidence it appeared that on a farm of 95 acres, he had for some time paid 300*l.* rent; but that last year he paid only 150*l.* which he said he paid out of his crop and earnings; that if corn continued at its present price, he could not pay that rent, he could not get a living, he had been losing money, he could not do better than by day-labour.

Mr. Knox, for the respondents, in commenting on the evidence,

urged that the sum of 697*l.* was the productive value of the tithes assessable to the poor-rate; and that his clients far from having any productive value, were actually losers; that even if the land was admitted to be worth 20*s.* per acre, and not worth nothing as he contended, nor worth 25*s.* as contended by the appellant, still the appellant was not entitled to any abatement, as the respondents had allowed themselves to be rated at 10*s.* per acre, one-half of the supposed value; and the appellant, at the present assessment of 346*l.* was not assessed quite one-half of the sum of 697*l.* On a question by the Court to one of the Surveyors, on the part of the respondents, whether the tithes would let for that sum, or whether they would let for 4*s.* per acre, he answered, he did not know whether they would let for 4*s.* perhaps they might.

Mr. Broadrick in reply, contended that as the sum of 697*l.* was taken from the extended value of every part of the produce, and included many outgoings, the rates themselves and others, it could not be considered as the clear let-able value, and therefore not the rateable value: that the value which might be paid as an average rent, clear of any subsequent expenses, was the rateable value; "that the principle recognized by the law, as the foundation of the assessment on real property, was to assume the value of it from the rent, either paid or (which is the same thing for this purpose) agreed to be paid; that the value was not to be calculated according to the productive return of the particular year for which the rate was made, but according to the average thereof, to be collected from the rent. The King and Parrott was cited to shew that it had been decided, that occupiers were rateable, though they made no profits, but incurred losses: and Lord Kenyon in that case said, though the tenant derives no profit, and the

landlord is the person only benefited, yet the rate must be upon the tenant, and paid by him. The case also of the King and Mirfield (a very modern one) shews that underwoods, cut but once in 21 years, are liable to be rated every year according to the annual rent, and not only in the year in which they supply the occupier with the means of paying, and may be said to furnish him with the ability to contribute to the rate; Lord Ellenborough observing, "that it is not necessary that any of the profits should have been actually reaped during the period for which the rate was made, but the property is at all times rateable according to the rent that may be expected from it."

The Court decided that the rate be amended, and that the appellant be assessed for the great tithes at 173*l.* 6*s.*

Several points of minor importance respecting a farm called Will-house farm, and land on the beach, were also decided, and some small alterations were made in the rate; but they were of no interest.

The Magistrates on the Bench at the time of the decision, which we believe was unanimous, were J. Disney, Esq. Chairman, Hon. J. G. Strutt, Hon. G. Wisen, M. Leake, Esq. Z. Batton, Esq.—Rorde, Esq. Archdeacon Wollaston, and Rev. J. R. Holden, of Upminster.

Chelmsford, 18th July, 1822.

ABSTRACT OF THE MARRIAGE AMENDMENT ACT.

3 Geo. 4. c. 75.

"1. So much of 26 G. 2. c. 33. as 'annuls marriages by licence where either party is a minor, and not a widower or widow, had without consent of the father of the minor, or if he is dead, without consent of some one lawfully appointed guardian, and if no such guardian, then of the mother, if living and unmarried; or if no such mother, of a guardian or guardians appointed by Chancery,' is repealed as to any marriage to be solemnized after 22d July 1822.

"2. All marriages solemnized by licence, before 22d July 1822, without any such consent as required by 26 G. 2. c. 33. s. 11. where the parties have continued to live together as husband and wife, till the death of either, or till 22d July 1822, or have only discontinued their cohabitation for the purpose or during the pending of any proceedings touching the validity of such marriage, are declared valid, if not otherwise invalid. Nothing in this act shall make valid.

"3. Any marriage declared invalid by any court of competent jurisdiction, before 22d July 1822; nor any marriage where either party has afterwards, during the life of the other, lawfully married another person. Nor,

"4. Any marriage, the invalidity of which has been established before 22d July 1822, on trial of any issue touching its validity, or the legitimacy of any alleged descendant of such marriage. Nor,

"5. Any marriage, the validity of which, or the legitimacy of any alleged descendants of the parties has been duly brought into question in proceedings at law or in equity, in which judgments, decrees, or orders of court, have been made before 22d July 1822, in consequence of proof of such invalidity or illegitimacy.

"6. If any real or personal property or title of honour has been possessed before 22 July 1822, upon the ground or under colour of the invalidity of any marriage had without aforesaid, then, though no sentence or judgment has been pronounced in any court against its validity, the right in such property or title shall not be affected by this act.

"7. Nothing in this act shall affect any thing done before 22 July 1822, under authority of any court, or in administration of any personal estate or effects, or in the execution of any will, or performance of any trust.

"8. No licence for any marriage shall, after 1st September 1822, be granted till oath has been made by the persons, and to the effect by this act required.—If both or either of the parties are alleged to be of the age of 21 years or upwards.—Oath by such parties respectively, that they are respectively, and that each of them believes the other to be of the full age of 21 years or upwards.—An extract or extracts from the register of the baptism of the party or parties alleged to be of full age, if such register is in England, and can be found, must also be produced, to the person from whom such licence is required, and each of such extracts must

be proved on oath of some other person or persons, to be a true extract, and to relate to the baptism of the party to whom it is alleged to relate, or according to the belief of the person swearing; but if such register is not in England, or cannot be found, that fact must be proved on oath, to the satisfaction of the person from whom the licence is sought; and some person having knowledge of the party or parties so alleged to be of full age, shall swear to that fact, stating the grounds for such knowledge or belief.—If both parties are under 21 years of age, but are alleged to be a widower and widow.—Oath by each party as to himself and herself, and as to his and her belief with respect to the other.—If one of the parties is of the age of 21 years, but the other is under that age, and a widower or widow.—Oath by both parties accordingly, as to himself and herself, and as to his and her belief with respect to the other.—If both or either of the parties are under the age of 21 years, not being a widower or widow.—Like oath: And that the consent of the person or persons whose consent is required by law to the marriage, has been given.—In all cases, except special licences, from Archbishop of Canterbury, —Oath shall be made by each party for whose marriage a licence is sought, of the residence of such parties for four weeks immediately before granting such licence, according to 26 G. 2. c. 33.

"9. The consent of those whose consent is required by law, shall be given in writing, signed by such persons; and the signature shall be attested by two or more subscribing witnesses: such consent shall fully describe the person or persons consenting, and shall state their authority to give the same, as lawful parent or guardian or guardians of the party to whose marriage it is given; and no licence shall be granted for the marriage of any minor, not being a widower or widow, unless such consent in writing is delivered to the person from whom such licence is sought, and unless one of the attesting witnesses shall swear that he saw such consent signed by the person or persons who appear to have signed it, and that he also saw the other witness sign the attestation of such signature: and that the names of the persons so subscribed to such consent and attesting its signature, are of their proper and respective hand-writings; and some person (not being one of the parties for whose marriage the licence is sought) shall also swear that the person or persons who have signed such consent as lawful parent or guardian, &c. of the party to

whose marriage such consent is required, is or are, to the best of his knowledge and belief, the lawful parent or guardian or guardians, of such party, and has or have authority to give such consent; and that the person making such oath well knows such parent or guardian, &c. and also the party to whose marriage such consent is required.

"10. The oaths required by this act, in order to obtain a licence, shall be sworn before a surrogate of the person from whom any such licence is sought, or of some other person having power to grant such licences: and wilful perjury in such oaths shall be punished as such. And any person convicted of wilfully obtaining a licence for the marriage of such person, or of another, by means of any false oath or instrument in writing, contrary to this act, knowing such oath or instrument to be false, shall be liable to transportation for life as a felon: and any such convict who is married by means of such licence, shall forfeit to the king all right and benefit accruing by such marriage: which forfeiture may be disposed of at his majesty's discretion, notwithstanding any grant of forfeitures, or other thing to the contrary.

"11. The oaths and instruments required by this act in order to obtain a licence shall be duly preserved by the proper officer of the person authorized by law to grant such licence, and shall be transmitted by the officer granting such licence to the registrar of the diocese, within ten days after such grant, together with a copy of the licence so granted, and shall be there filed and preserved: and entries shall be made of such licence and instruments in a calendar to be kept for the purpose of easy reference: which calendar, copy of licence and instruments, may be inspected by all persons at all seasonable times.

"12. In every licence for marriage, the facts on which it has been founded shall be stated, as also that they have been fully proved, as required by this act.

"13. Any officer of any person authorized to grant any such licence who shall not duly observe the provisions in this act respecting the same, is guilty of misdemeanor, and shall be punished accordingly.

"14. No person shall, after 22 July 1822, grant any licence for marriage except the Archbishops of Canterbury and York, according to the rights now vested in them respectively, and the other Bishops within their respective dioceses, for the marriage of persons, one of whom is resident at the time within the diocese

of the bishop in whose name such licence is granted, such residence to be proved in manner hereinbefore directed. And the archbishops and bishops shall make such orders for the observance of their officers as they deem necessary for the more effectual performance of the duties of the latter under this act: and any such officer not duly observing all such orders, is guilty of misdemeanor, and shall be punished accordingly.

"15. No marriage solemnized by licence shall be impeached on the ground that any of the forms necessary to entitle the parties to receive a licence have been neglected, or have been executed in a different manner from that above required.

"16. Banns shall not be published pursuant to 26 G. 2. c. 33., till an affidavit or affidavits sworn before the minister of such church or chapel, or some justice of peace, by the parties for whose marriage such banns are required to be published, shall be delivered to such minister, stating truly their christian and surnames, and the house or houses of their respective abode within such parish or chapel, or within an extra-parochial place adjoining to such parish, &c. if both abide therein: or of one of the parties, if one only abides therein: and stating the time during which such parties respectively, or one of them if one only abides therein, have dwelt in such house or houses, as occupiers or lodgers: and also stating either that both parties have attained the age of 21 years, or if one or both of them is or are under that age, stating those facts. Any person wilfully swearing falsely in any such affidavit shall be guilty of and punished for perjury, and shall forfeit to the king all estate and benefit derived from any marriage under such banns, to be disposed of as the king shall see fit, notwithstanding grant of forfeitures, or other thing to the contrary.

"17. Banns shall not be published till the true christian and surnames of the parties, and the house or houses of their respective abodes within such parish, chapel, or extra-parochial place, as stated in such affidavit, are affixed on the principal door of and in some conspicuous place within the said church or chapel, in which such banns shall be so published, and shall remain so affixed till the expiration of the three Sundays on which such banns shall be published.

"18. Every minister receiving any such affidavit, shall deliver it to the church or chapel-warden of the church or chapel in which such banns are published, and the

same shall be deposited by the latter in a chest, to be provided for that purpose, and kept in the same church, &c.

"19. After a marriage by banns, such affidavit need not be proved, nor shall proof that it was not made and delivered as by this act required, be admitted in any suit touching the validity of such marriage: nor shall such marriage be avoided for want of, or for defect in such affidavit, or on account of the true name or names of either party not being used in publication of such banns, or for such name or names not having been affixed as in s. 17.; but evidence may be given in support of such marriage, that the persons actually married by the names specified in such publication of banns were so married, and such marriage shall be valid, though false names, or a false name assumed by both or either of the parties in the publication of the banns, or at the solemnization of such marriage.

"20. Whenever a marriage shall not be had within three months after complete publication of banns, no minister shall proceed to solemnize the same, till the banns have been republished on three several Sundays, in the manner prescribed in this

act and 26 G. 2. c. 33. or by licence duly obtained according to this act.

"21. All the provisions of this act touching publication of banns, and marriages solemnized thereby, shall commence on Sept. 1, 1822.

"22. Whenever a marriage is not had within three months after a licence is granted, by any archbishop, bishop, or any ordinary or person having authority to grant such licence, no minister shall solemnize marriage till a new licence has been obtained, or by banns openly published, according to this act.

"23. The Royal Family are exempted from the operation of this act.

"24. Exempts Jews, Quakers, and persons marrying beyond sea.

"25. The act shall be read in all churches, &c. by the minister after morning prayer, or if there be no morning prayer, after evening prayer, on some Sunday in each of the months of October, November, and December, 1822, and on the Sundays next after March 25, June 24, and September 29, 1823.

"26. The act extends only to England."

UNIVERSITY INTELLIGENCE.

CAMBRIDGE PROFESSORSHIP OF MINERALOGY.

WE stated in a recent Number that Mr. Henslow, of St. John's college, after being *nominated*, together with Mr. Lunn, by the Heads of Colleges, as a Candidate for the Mineralogical Professorship, had on Wednesday, the 29th of May, been admitted to the office. It was at the same time stated, that a majority of votes had been tendered for Mr. Jephson, of St. John's college, and that the Members of the Senate, who denied the right of nomination, intended to institute a suit in one of the higher courts for the purpose of obtaining a legal determination of this important question. The following respectful representation, signed by 74 resident Members of the Senate, had previously to the nomination been pre-

sent to the Vice-Chancellor, by a deputation composed of three Professors of the University.

To the Reverend the Vice-Chancellor and the Heads of Colleges.

The respectful Representation of the undersigned Members of the Senate.

We learn with surprise and concern that an intention is entertained by the Heads of Colleges of asserting a right to nominate two candidates for the Professorship of Mineralogy.

This Professorship is founded in a manner, and upon a principle exactly similar to those of Chemistry, Anatomy, and Botany; that is, a Grace of the Senate conferring the title upon its first holder, and subsequently another Grace decreeing the election of a successor. In none of the elections to these Professorships has a nomination by the Heads taken place; but the appointment, except in the cases where it was made by Grace, has always been by election *More Burgensium*.

It is understood, however, that the Heads of Colleges ground their present

claim upon the words of the 40th Statute of Queen Elizabeth, De nominatione et electione Lectorum et reliquorum Officiorum. "Nominationes et Electiones lectorum, bedellorum, stationariorum, gætorum, vinopolarum, et aliorum ministrorum, seu officiorum academice quorumcunque, de quibus aliter a nobis non est provisum, sequentur modum et formam in electione Procancelarii præscriptam, sicutque intra quatuordecim dies post vacationem nisi aliter statutis nostris aut fundatione cautum sit. Quæ aliter factæ fuerint ipso jure nullæ sint et irritæ." Now we beg leave respectfully to submit, that the form of the election of Vice-Chancellor is not to be followed in the present instance, inasmuch as another mode of election has been fixed in the *Foundation* of this Professorship, which is no other than the following Grace, passed May 15, 1822:—"Cum per mortem Edvardi Daniellii Clarke nuper Professoris Mineralogicæ, munus istud jam vacans existit:—Placeat vobis ut aliis ad idem munus exequendum a vobis eligatur?"

The words of the *Foundation* "*a vobis eligatur*" appear to us sufficiently to determine that the election is to be an open one by the Senate; since the form is exactly copied from a Grace which passed January 23rd, 1732-33, for continuing the Professorship of Botany, vacant by the death of Richard Bradley, its first holder; in consequence of which a successor, John Martin, was elected by the Senate, without any previous nomination by the Heads. The meaning of the term "*a vobis eligatur*," is therefore decided by the practice on this occasion, as well as on the election of a successor to George Rolfe, the first Professor of Anatomy: the latter Grace, passing at a convocation, April 17th, 1724, was in English, and concludes thus: "May it please you that his Professorship be declared vacant, and that another *by you* be chosen to succeed in office and title." The election which ensued was without any previous nomination of the Heads.

The above precedents are completely in point; and we beg leave further to state, that *twenty-one* appointments have taken place to the three Professorships of Chemistry, Anatomy, and Botany, either by Grace, or by election *More Burgensium*, while no one has been made after nomination by the Heads.

In conclusion, we cannot help respectfully calling the attention of the Vice-Chancellor and Heads to the following point. The form of the Grace of *Foundation* having been avowedly copied from that of the Professorship of Botany, it

was passed by the Senate, without any suspicion that it was intended to deviate in practice from the precedent set on that occasion. We therefore respectfully hope that the intention of asserting a right of nomination to this Professorship will be abandoned.

Cambridge, May 24, 1822.

This representation would undoubtedly have been followed by many more signatures had it not been judged expedient, under the circumstances of the case, to present it to the Vice-Chancellor at an early hour the day after it was drawn up.

It is unnecessary for us to restate what passed in the Senate House on the day of election.

On the 30th of May, the day after the election, a public meeting of the Members of the Senate took place in the Law Schools, when it was resolved unanimously,

1. That a committee be appointed for the purpose of conducting the legal proceedings, connected with the late election to the Professorship of Mineralogy.
2. That it is the desire and intention of the Members of the Senate to proceed in their legal measures against the Heads of Colleges in the spirit of the utmost amity and courtesy.
3. That it be recommended to the committee, that in determining upon the mode in which legal proceedings are to be commenced, they should endeavour to act in communication with the Heads, provided such course can be adopted with the authority of the legal advisers of the Members of the Senate.

The subsequent proceedings have been conducted in strict conformity with these resolutions.

On June the 21st an affidavit was filed in the Court of King's Bench, and Mr. Tindal moved for a rule to shew cause why a *mandamus* should not issue to the Vice-Chancellor, directing that Mr. Jephson be admitted to the Professorship of Mineralogy. The Court expressed some doubts whether the case came under their cognizance, when Mr. Tindal referred to the case of *the King v. the Vice-Chancellor*. (Bur-

row's Reports.) He then proceeded to give to the Court a short statement of the merits of the case, and the rule was granted.

N.B. The authorities to which the Counsel referred were we presume the following :

Extract from Burrow's Reports, Vol. III.
April 23, 1763.

The Counsel who now shewed cause on the part of the non-placets, were Mr. Attorney-General (Sir Fletcher Norton) Mr. Morton, and Mr. Blackstone.

There is *no reason*, they said, in the present case, to grant a mandamus, because the University of Cambridge is not

like an ordinary Corporation ; but is *visitable* by the Crown, and subject to statutes to be given by the Crown, being of Royal Foundation. The Counsel on the other side, for the mandamus, were Mr. Yorke, Mr. Solicitor-General (De Grey) and Mr. Ashurst.

Mr. Yorke.—The two Universities are now considered as *Lay Corporations* with temporal rights ; not as Eleemosynary Foundations, as particular Colleges are. This puts an end to the right of the Crown " to visit them."

Lord Mansfield.—Whatever might be the notion in former times, it is most certain now, " That the Corporations of the Universities are *Lay-Corporations*." Cambridge Chronicle, June 28.

ECCLESIASTICAL PREFERMENTS.

Bedford, William Riland, M.A. of University college, Oxford, to the rectory of Sutton Coldfield, Warwickshire ; patron WILLIAM BEDFORD, Esq. of Elmhurst, near Bath.

Brown, T. C. to be one of the domestic chaplains to his Grace the Duke of Manchester.

Brunt, John, to the perpetual curacy of Cleaton, Cumberland ; patron, T. R. G. BRADBYLL, esq. Conishead priory, Ulverston, Lancashire.

Cubit, J. M.A. to the rectory of Overstrand, Norfolk ; patron LORD SUFFIELD.

Hill, William C. to the rectory of Teentishoe, Devon.

Jeaffreson, Christopher, to be one of the domestic chaplains to the most noble the Marquis of Hertford.

Jones, Albert, B.A. of St John's college, Oxford, to be a vicar choral of Hereford Cathedral.

Kidd, Dr. to be regius professor of physic in the University of Oxford, in the room of sir Christopher Pegge, deceased.

King, Mr. to the rectory of Stone, near Dartford, Kent ; patron, the Bishop of ROCHESTER.

Miller, John, M.A. fellow of Worcester college, Oxford, to the rectory of Benefield, Northamptonshire ; patron J. WATTS RUSSELL, Esq. M.P.

Monk, J. H. Dean of Peterborough, to the living of Fisherton, Lincolnshire.

Noble, S. L. B.A. to the rectory of Frowlesworth, Leicestershire

Oakeley, Herbert, M.A. domestic chaplain to the Bishop of London, to the vicarage of Ealing, Middlesex ; patron, the Bishop of the diocese.

Perkins, S. W. M.A. of Wadham college, Oxford, to the rectory of Stockton, Warwickshire ; patron WILLIAM PERRY, Esq.

Pollen, G. P. Boileau, B.A. of Christ Church, Oxford, to be one of the domestic chaplains to the right hon. LORD NORTHWICK.

Tattam, Henry, to the rectory of St. Cuthbert, Bedford ; patron the LORD BISHOP of LINCOLN.

Thickins, Bowen, to the perpetual curacy of Temple Grafton, Warwickshire ; patron FRANCIS F. BULLOCK, Esq.

Tucker, G. S.C.L. to the rectory of Musbury, Devon.

Vavasour, R. B.A. to the rectory of Stow, St. Edward's, Gloucestershire ; patron, the Rev. HENRY HIPPESEY.

White, J. Neville, to the perpetual curacy of Great Plumstead, Norfolk.

Williams, F. De Veil, to the living of Abdar, Salop ; patron, the EARL of PEMBROKE.

Young, J. M.A. to the vicarage of Heathfield, Sussex.

ORDINATIONS.

July 14.

At an Ordination held by the Lord Bishop of Salisbury, the following gentlemen of the University of Cambridge were ordained :

PRIESTS.—J. Slingsby, M.A. fellow of King's college ; H. J. Duncombe, B.A. of Trinity college ; and C. Wesley, of Christ college.

DEACONS.—T. Foster, B.A. Emanuel college ; Wm. Huntingdon, B.A. H. T. Burns, B.A. and J. H. Dakins, S.C.L. Trinity college ; H. Good S.C.L. Tri-

nity Hall; and W. W. Jardine, B.A. Christ college.

July 25.

At an Ordination held by the Lord Bishop of Worcester, in the chapel of Hartlebury Castle, the following gentlemen of the University of Oxford were ordained:

PRIESTS—Henry Jonas Barton, M.A. and William Brown, M.A. *Queen's college*; Henry Edward Steward, M.A. *Christ church*; John Fisher, B.A. and William Cloudesley Faulkner, B.A. *Magdalen hall*; John Holden Harrison, B.A. and John Edmund Carr, B.A. *St. John's college*; and James Troughton, B.A. *Christ church*.

DEACONS.—George St. John, B.A. *Wadham college*; Duncombe Steele Perkins, B.A. *Trinity college*; and Charles Tookey, B.A. *Magdalen Hall*.

MISCELLANEOUS INTELLIGENCE.

BEDFORDSHIRE.

Married.—The rev. J. P. Dobson, to Catharine, youngest daughter of the late James Metcalfe, esq. of *Roxton House*.

BERKSHIRE.

Died suddenly at *Calcot Park*, the rev. William Beville, rector of *Enford*, in the county of *Somerset*, chaplain to the duke of *Manchester*, and formerly fellow of *Peter House*, *Cambridge*.

Few persons will be more lamented than this truly amiable and excellent man. Descended from an ancient family, Mr. Beville was born in the city of *Lincoln*, where he received the first rudiments of a classical education, and was at an early age admitted a pensioner of *Peter House*. Here his assiduity and talents commanded the esteem of the senior members of the society, and when he took his first degree his name appeared high in the list of wranglers. Shortly after obtaining these academical honours he was elected fellow of his college, and receiving holy orders, settled in *London*, where he excited the attention of the public as an admired preacher, first at the chapel in *Great Queen-street*, *Lincoln's Inn Fields*, and afterwards at that in *Spring Gardens*. He was also the author of several successful literary efforts, though in consequence of a want of proper confidence in his own abilities, he would never allow his name to be affixed to any of his works. Besides other productions of equal merit, the public is indebted to his pen for an able vindication of *Hammond* from the strictures of *Dr. Johnson*, and for a very elegant translation of *Numa Pompilius*, from the original French of *Monsieur de Florian*. His sermons had always practical utility for their object, and

breathed the genuine spirit of Christian charity: he avoided all subjects of theological controversy, and contented himself with teaching the truths of the gospel, and enforcing the virtues which it inculcates. His delivery was dignified, and his language always correct and classical, often displayed the higher powers of impassioned eloquence.

Having been presented by his college to a living in *Somersetshire*, Mr. Beville resigned his fellowship, and married the widow of the late *William Rochfort*, esq. and daughter of *Henry Sperling*, esq. of *Dynes Hall*, in the county of *Essex*. From his first arrival in *London*, and more particularly after his union with this lady, he lived in the most polished circles of the metropolis, where his hospitality and urbanity will be long remembered. But while as a companion, a scholar, and a preacher, he cannot fail to be generally regretted; to the few who enjoyed his intimacy, his loss is irreparable. That suavity of manners, which was his peculiar characteristic, seemed only the index of a mind of corresponding benevolence. The firmest friend, the most devoted husband, and the fondest father, he extended his good wishes and his good offices to all mankind. He was in the strictest sense a philanthropist, and the author of this article, after a familiar intercourse of more than forty years can take upon himself to assert, that Mr. Beville was always the zealous advocate of the absent, the injured, and the helpless, and that he never heard an expression drop from his lips, which was calculated in the remotest degree to give pain to his fellow-men. With scientific and classical attainments of the highest order, he united an extensive knowledge of modern literature; with the purest morals, he combined the most liberal sentiments, and with a singular independence of conduct, a degree of modesty and diffidence, which kept from the world at large full knowledge of those qualities of mind and heart, which endeared him to his family, and to a small circle of attached friends, among whom no one loved or laments him more than he to whom the melancholy task has devolved of offering this tribute to his memory.

Died.—At the vicarage, *Bray*, in the 63d year of his age, the rev. *Edward Townshend*, vicar of that place, and rector of *Henley-upon-Thames*, *Oxfordshire*.

BUCKS.

Died.—The rev. *Richard Thorne*, curate of *Amersham*.

CAMBRIDGE.

Married.—The rev. *T. Fisher*, late of
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Cains college, to Elizabeth, the eldest daughter of G. Nottidge, esq. of *Castle Hedingham*.

DEVONSHIRE.

Married.—The rev. J. Bartholomew, rector of *Lympstone*, to Ann Eliza, eldest daughter of the late W. Farquharson, esq.

DORSETSHIRE.

Married.—The rev. W. M. Williams, M.A. to Miss Hitchcock.

Died.—Suddenly, aged 67, the rev. James Mayo, many years master of the free grammar school at *Wimborne Minster*, and vicar of *Avebury*, Wills.

ESSEX.

Married.—At *Rayleigh*, the rev. E. Curteis, of *Thundersley*, in that county, to Susan, eldest daughter of the rev. Nevil Syer, of the former place.

Married.—At *Manningtree*, the rev. H. Norman, B.A. to Elizabeth, youngest daughter of the late Benjamin Carrington, esq. of *Little Bromley*.

Died.—Aged 31, the Rev. R. Villan, vicar of *Great Clacton*.

GLOUCESTERSHIRE.

Married.—At *Chedworth*, the rev. William George, of *Cherrington*, in that county, to Jane, eldest daughter of the late John Whitehead, esq. of *Preston*, *Lancashire*.

Married.—The rev. Joseph Haythorne, eldest son of John Haythorne, esq. of *Hill house*, to Annette Gibson, second daughter of the late E. Poore, esq. and sister of sir Edward Poore, bart. of *Rushall*.

Married.—The rev. G. L. Foxton, vicar of *Twining*, to Miss H. Hardman.

HERTFORDSHIRE.

Died.—At *Mundsley*, the rev. Philip Godfrey, B.D. rector of *Ayot St. Laurence*, and many years one of the magistrates for the county.

KENT.

Died.—At *Headeorn* vicarage, the rev. D. Evans, in the 61st year of his age.

LEICESTERSHIRE.

Died.—At *Hathern*, in his 81st year, the rev. T. Beer, rector of *Long Whatton*.

MIDDLESEX.

Married.—At *St. Mary-le-bone* church, London, the rev. E. Edle, to Amelia, daughter of the late R. Stert, esq.

Married.—The rev. Thomas Wharton, *St. John's Wood*, to Charlotte Maria, third daughter of the late Geo. Rose, esq. of *Crookham*, near *Newbury*.

Married.—At *St. Andrew's*, *Holborn*,

the rev. G. Preston, of *Stanfield hall*, *Norfolk*, to Emma, eldest daughter of Richard Van Hey Thuyssen, esq. of *John street*, *Bedford row*.

Died.—At his house in *Hertford-street*, London, the rev. Thomas Combe, D.D. prebendary of *Canterbury*, and one of the chaplains in ordinary to his Majesty.

Died.—At *Chiswick*, in his 61st year, the rev. R. Lowth, only son of the late bishop of *London*, rector of *Hinton*, *Hants*, and one of the prebendaries of *St. Paul's cathedral*.

NORFOLK.

Married.—The rev. Barnard Bowles, curate of *East Dereham*, to Miss Charlotte Bayley, of that place.

Died.—At *Lopham* rectory, the Rev. R. Littlehales, rector of *South cum North Lopham*, and formerly fellow of *St. John's college*, *Cambridge*.—The rectory is one of the five advowsons purchased by the late duke of *Norfolk* from the late sir Richard Hill, bart. of *Hawkestone*, *Salop*; and to which the patron must present a foundation fellow of *St. John's*, *Cambridge*.

NORTHAMPTONSHIRE.

Married.—The rev. G. Evans, of *Towcester*, to Sarah, daughter of the late Edward Sabin, esq.

NOTTINGHAMSHIRE.

Married.—The rev. John Hutt, vicar of *Beeston*, to Mary, eldest daughter of A. Wolley, esq. of *Matlock*.

Married.—At *Mansfield*, the rev. John Black, to Eliza, daughter of the late Frank Ellis, esq.

OXFORDSHIRE.

Died.—At his lodgings in the *High-street*, *Oxford*, after a lingering illness, in his 58th year, Sir Christopher Pegge, M.D. F.R.S. and regius professor of physics in the university of *Oxford*. His remains were removed to *Ewelme* for interment, accompanied with the regret of all who knew him.

Married.—The rev. Charles Lloyd, D.D. regius professor of divinity, and canon of *Christ church*, *Oxford*; to Mary Harriett, second daughter of Colonel J. Stapleton, of *Thorpe Lee*, *Surrey*.

SHROPSHIRE.

Married.—The rev. H. M. Philips, M.A. of *Condover*, to Miss M. Hassell.

Died.—At *Coton Hall*, *Alveley*, the rev. John Hayes Petit, perpetual curate of *Snareshill*, *Staffordshire*, and one of his Majesty's justices of the peace for that county.

Died.—In the 70th year of his age, the rev. Michael Pye Stephens, rector of *Witley* and *Shinerton*, and perpetual curate of *Barrow*.

SOMERSET.

Died.—The rev. J. H. Mules, *vicar of Ilminster and Muchelney.*

SUSSEX.

Died.—At *Hastings*, in the 26th year of his age, the rev. Francis Tattersall *vicar of Ledsham*, in the county of York.

Died.—The rev. Edward Tredcroft, *rector of Pulbrough.*

Died.—At *Worthing*, the rev. E. S. Bayley, of *Brampton*, near *Huntingdon.*

WALES.

An Act of Parliament has been lately passed for the improvement of the revenues of the See of St. David's, by restraining the present and future Bishops of the diocese from granting leases of the tithes of Llangammarch in the county of Brecon, Llangefelach in the county of Glamorgan, Llangadock in the county of Carmarthen, and Glascomb in the county of Radnor, beyond the term of three years; and annexing thereto two thirds of the tithes and annual profits of the consolidated livings of Llanarth and Llanina in the county of Cardigan. This act has been procured principally through the application and exertions of the Bishop of St. David's, who by abandoning and causing himself to be restrained from receiving large sums as fines for the renewal of the leases, has in a very particular manner, proved his disinterestedness and patriotism, and by this, and by many other measures which he has proposed, and carried into execution, for the benefit of the diocese, has entitled himself to the respect which is due to those who "*sui memores alios fecere merendo.*"

On Monday, August 12, the first stone

of the College of St. David's, near Lampeter, in Cardiganshire, was laid with appropriate ceremonies by the Lord Bishop of St. David's, assisted by a highly respectable body of gentry and clergy assembled on the occasion. The day was judiciously selected for the purpose, being the birthday of the King, who is himself a Prebendary of St. David's, and has munificently contributed one thousand pounds to the building, and expressed a strong interest in its success. This College has been long in the contemplation of the Bishop, and is designed for the education of such young men, as are intended for the ministry in diocese of St. David's, and as at present are pursuing their studies at the licenced schools in the diocese, from their inability to meet the unavoidable expences of the Universities.

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Cains college, to Elizabeth, the eldest daughter of G. Nottidge, esq. of *Castle Hedingham*.

DEVONSHIRE.

Married.—The rev. J. Bartholomew, rector of *Lympstone*, to Ann Eliza, eldest daughter of the late W. Farquharson, esq.

DORSETSHIRE.

Married.—The rev. W. M. Williams, M.A. to Miss Hitchcock.

Died.—Suddenly, aged 67, the rev. James Mayo, many years master of the free grammar school at *Wimbors Minster*, and vicar of *Avebury*, Wilts.

ESSEX.

Married.—At *Rayleigh*, the rev. E. Curteis, of *Thundersley*, in that county, to Susan, eldest daughter of the rev. Nevil Syer, of the former place.

Married.—At *Manningtree*, the rev. H. Norman, B.A. to Elizabeth, youngest daughter of the late Benjamin Carrington, esq. of *Little Bromley*.

Died.—Aged 31, the Rev. R. Villan, vicar of *Great Clacton*.

GLOUCESTERSHIRE.

Married.—At *Chedworth*, the rev. William George, of *Cherrington*, in that county, to Jane, eldest daughter of the late John Whitehead, esq. of *Preston, Lancashire*.

Married.—The rev. Joseph Haythorne, eldest son of John Haythorne, esq. of *Hill house*, to Annette Gibson, second daughter of the late E. Poore, esq. and sister of sir Edward Poore, bart. of *Rushall*.

Married.—The rev. G. L. Foxton, vicar of *Twining*, to Miss H. Hardman.

HERTFORDSHIRE.

Died.—At *Mundsley*, the rev. Philip Godfrey, B.D. rector of *Ayot St. Laurence*, and many years one of the magistrates for the county.

KENT.

Died.—At *Headcorn vicarage*, the rev. D. Evans, in the 61st year of his age.

LEICESTERSHIRE.

Died.—At *Hathern*, in his 81st year, the rev. T. Beer, rector of *Long Whatton*.

MIDDLESEX.

Married.—At *St. Mary-le-bone church*, London, the rev. E. Edle, to Amelia, daughter of the late R. Stert, esq.

Married.—The rev. Thomas Wharton, *St. John's Wood*, to Charlotte Maria, third daughter of the late Geo. Rose, esq. of *Crookham*, near *Newbury*.

Married.—At *St. Andrew's*, *Holborn*,

the rev. G. Preston, of *Stanfield hall*, *Norfolk*, to Emma, eldest daughter of Richard Van Hey Thuyssen, esq. of *John street*, *Bedford row*.

Died.—At his house in *Hartford street*, London, the rev. Thomas Combe, D.D. prebendary of *Canterbury*, and one of the chaplains in ordinary to his Majesty.

Died.—At *Chiswick*, in his 61st year, the rev. R. Lowth, only son of the late bishop of London, rector of *Hinton, Hants*, and one of the prebendaries of *St. Paul's cathedral*.

NORFOLK.

Married.—The rev. Barnard Bowles, curate of *East Dereham*, to Miss Charlotte Bayley, of that place.

Died.—At *Lopham rectory*, the Rev. R. Littlehales, rector of *South cum North Lopham*, and formerly fellow of *St. John's college, Cambridge*.—The rectory is one of the five advowsons purchased by the late duke of Norfolk from the late sir Richard Hill, bart. of *Hawkestone, Salop*; and to which the patron must present a foundation fellow of *St. John's, Cambridge*.

NORTHAMPTONSHIRE.

Married.—The rev. G. Evans, of *Towcester*, to Sarah, daughter of the late Edward Sabin, esq.

NOTTINGHAMSHIRE.

Married.—The rev. John Hutt, vicar of *Beeston*, to Mary, eldest daughter of A. Wolley, esq. of *Matlock*.

Married.—At *Mansfield*, the rev. John Black, to Eliza, daughter of the late Frank Ellis, esq.

OXFORDSHIRE.

Died.—At his lodgings in the High-street, *Oxford*, after a lingering illness, in his 58th year, Sir Christopher Pegge, M.D. F.R.S. and regius professor of physic in the university of *Oxford*. His remains were removed to *Ewelme* for interment, accompanied with the regret of all who knew him.

Married.—The rev. Charles Lloyd, D.D. regius professor of divinity, and canon of *Christ church, Oxford*; to Mary Harriett, second daughter of Colonel J. Stapleton, of *Thorpe Lee, Surrey*.

SHROPSHIRE.

Married.—The rev. H. M. Philips, M.A. of *Condover*, to Miss M. Hassell.

Died.—At *Coton Hall, Alveley*, the rev. John Hayes Petit, perpetual curate of *Snareshill, Staffordshire*, and one of his Majesty's justices of the peace for that county.

Died.—In the 70th year of his age, the rev. Michael Pye Stephens, rector of *Willey and Shineton*, and perpetual curate of *Barron*.

SOMERSET.

Died.—The rev. J. H. Mules, vicar of *Ilminster* and *Muchelney*.

SUSSEX.

Died.—At *Hastings*, in the 26th year of his age, the rev. Francis Tattersall vicar of *Ledsham*, in the county of *York*.

Died.—The rev. Edward Tredcroft, rector of *Pulbrough*.

Died.—At *Worthing*, the rev. E. S. Bayley, of *Brampton*, near *Huntingdon*.

WALES.

An Act of Parliament has been lately passed for the improvement of the revenues of the See of *St. David's*, by restraining the present and future Bishops of the diocese from granting leases of the tithes of *Llangammarch* in the county of *Brecon*, *Llangefelach* in the county of *Glamorgan*, *Llangadock* in the county of *Carmarthen*, and *Glascomb* in the county of *Radnor*, beyond the term of three years; and annexing thereto two thirds of the tithes and annual profits of the consolidated livings of *Llanarth* and *Llanina* in the county of *Cardigan*. This act has been procured principally through the application and exertions of the Bishop of *St. David's*, who by abandoning and causing himself to be restrained from receiving large sums as fines for the renewal of the leases, has in a very particular manner, proved his disinterestedness and patriotism, and by this, and by many other measures which he has proposed, and carried into execution, for the benefit of the diocese, has entitled himself to the respect which is due to those who "sui memores alios fecere merendo."

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ployed in tranquillizing the European republic, that there is no immediate call for extraordinary exertions to preserve the general peace.

The domestic administration of Lord Londonderry is less conspicuous than his foreign career. In the latter he was justly regarded as the leader of his party, and the originator of many important measures; in the former he was employed in executing and defending the joint plans of the cabinet rather than in striking out a line for himself. The union with Ireland was principally brought about by him—and was an extraordinary undertaking for so young a man. Since the death of Mr. Perceval he has been the chief speaker for government in the House of Commons, and his success in this department was rendered peculiarly striking by his notorious oratorical faults. Readiness, judgment, good temper, and good sense made amends for all deficiencies. And in an age in which parliament is too often disgraced by the personalities of certain well-known individuals, Lord Londonderry's example was as beneficial in checking vulgarity and malevolence as the castigation which he occasionally inflicted upon them.

This is the bright side of Lord Londonderry's parliamentary character. On the other hand, it must be confessed, that he dealt too largely in manœuvres, expedients, and shifts—was too fond of meeting questions indirectly—of replying by an *argumentum ad hominem*, and of getting off upon some technical plea. This system succeeded better in the house where its ingenuity was felt, than among the vulgar out of doors, who believed that government possessed a substantive defence, and wished to know its nature and extent. He gave his opponents a great advantage, by refusing to grapple with their facts and arguments. He

enabled them to say, with much plausibility, that his parliamentary reasoning was different from that on which he really relied and acted. And as the Debates are read by many who suppose that such a plan can be adopted, for no purpose except that of concealing the truth; the unpopularity of ministers, we use the word in its radical sense, may be attributed, in great measure to the nature of Lord Londonderry's speeches. Had he fully and fairly met the speeches of his opponents, and enabled the country to contrast his system with theirs, the state of the public or popular mind at the present time might have been very different from what we are compelled to witness and lament. No minister ever made such warm political adherents *out of doors* as Mr. Pitt; and his secret, setting aside his transcendent abilities, was the straightforwardness, perspicuity, and manliness with which he avowed and defended the measures of his administration.

If a graver fault attaches to the memory of Lord Londonderry, as the parliamentary leader of his party, if it should be thought that he was too reluctant to make the necessary reductions, and waited till the house forced him into retrenchment and economy, the answer is, that the enormous diminution of government influence and patronage which took place shortly after the peace, made it impossible for an ordinary minister to do otherwise. The great man before mentioned might and would have played a nobler part; but the inferiority of his friends and successors compelled them to listen to the demands of their various supporters; the number of demands increased as the supply diminished, and the result has been that system which we condemn and regret, without denying the good intention of those by whom it was adopted.

NOTICE TO CORRESPONDENTS.

X. Y.; γειργος; W. X. Y; and C. N. S. T. have been received.